THE APPEAL OF THE ORATORY TO THE Firſt Ages of Chriſtianity.

PART I.

Containing, 1. The Epiſtle, the Plan, and Laws of the Conferences. 2. Four Diſcourſes; the firſt Sermon on Action; the firſt Sermon at the opening of the Oratory; a Homily on the Liturgy; and a Homily on the Primitive Euchariſt. 3. The Liturgy improv'd. 4. The Primitive Euchariſt.

A New Impreſſion.

By JOHN HENLEY, M. A.

AD SVMMA.

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Willm. Hayward

If there be any thing in theſe writings, that may be apprehended to be repugnant to any law of the realm, or to that reſpect which is claim'd by any particular body, or perſons, it is unſaid; the only deſign being the truth and reaſon of things in themſelves, and the recovery of original chriſtianity.

BRITISH MUSEUM

EPISTLE
TO THE
Oratorians.

BRETHREN,

It is with great ſatiſfaction I now preſent you this new impreſſion of our Liturgy, corrected and improv'd; and that I can aſſure you, there is nothing admitted into it, that is not ſcripture it ſelf, or penn'd in the compaſs of the firſt and ſecond ages; and therefore not my own writing, or compoſition: ſo that it affords the acquieſcence and the pleaſure to worſhip and communicate after a manner the moſt acceptable to God in Chriſt, thro' the Holy Ghoſt, which is the proper, diſtinguiſhing, and original worſhip of Chriſtians.

It is preſum'd, that what ſeems particular in this affair, will not be anſwer'd by power, but ſenſe: for as the whole reformation is an expreſs appeal from church-authority, force, inquiſitions, biſhops, clergy, councils, convocations, implicit faith, impoſitions, judicial proſecutions and decrees, in matters of religion, to the liberty of private judgment and conſcience; ſo it muſt be a contradiction for any part of the reformation to make uſe of thoſe very methods from which it appeals: that would tend to aboliſh a main difference between Proteſtantiſm and Popery, and ſo to deſtroy the very reaſon both of the Reformation, the Revolution, and the Proteſtant Succeſſion. For church-authority and force are, where-ever they prevail, the ſame principles; and there is no diſtinction to be put between a Proteſtant and a Popiſh church-authority, only that the former is rather the more abſurd, as at once ſuppoſing and denying private judgment and conſcience.

It is therefore inſiſted, that the Oratory, which is rais'd on the principles of the Reformation, and refers all chriſtian enquiries to the rule of the firſt ages, ſhall freely declare the particulars, and the reaſons, why it makes that appeal; and that its enquiries be debated by oppoſite arguments, learning, and reaſoning only; ſince it is the peculiar practice of an Inquiſition to decide ſuch points judicially; and if the affair was to be determin'd by votes, or an high-hand, nothing could be more popiſh; for the Romaniſts would, was it in their power, out-number, and out-vote, and out-proſecute, all caſes, articles, forms, and conſtitutions of all the reform'd churches put together.

This appeal to the firſt times of our religion, is ſo entirely favourable to the civil government, as well as to the juſt liberties and properties of all mankind, that it cuts off at once all thoſe efforts and pretenſions of ſpiritual dominion, which have ever made the public uneaſy, or have been vexatious, encroaching, and troubleſome to individuals: Was it once to take place effectually, the nation could never more be diſturb'd under the colour of religious claims; and yet we ſhou'd all be nearer the truth, by going up to what all men of ſenſe know is the beſt touch-ſtone of it: and I am fully perſuaded, that if we could ſuppoſe a whole people making an original compact, and including any one ſcheme of religion in that compact, this, compleatly and fairly examin'd, would be their choice; for this reaſon, becauſe it propoſes the moſt natural method of coming at the truth; it removes all that * claſhing of the ſpiritual with the civil power, which is ever diſagreeable either to the ſtate, or the ſubject; and it perfectly prevents all ſtruggle and variance, all commotion and animoſity, which is ſometimes ſo fatal, and always ſhocking, in religious matters, by leaving all in poſſeſſion of that freedom of conſcience, which is equally

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* As theſe ſtruggles between church and ſtate have been always owing to a claim of diſtinct ſpiritual authority, that is, in this book, cut off by appealing to the true copy of an authentic record of the firſt reform'd epiſcopal conſecration in England; by this all the modern pretenſions of that kind are deſtroy'd, and therefore our civil rights plac'd on the moſt clear and indiſputable foundation: As for what claims were made before the Reformation, they are confeſſedly and entirely popiſh, and therefore not pleadable.

the right of all, who are uninſpir'd, as men, as ſubjects, and as chriſtians: So that it would derive the moſt immediate and advantageous influence on the quiet, the riches, the traffick, the government, the converſation and neighbourhood, the whole intereſt and happineſs of any nation whatever; being founded on the religion of nature, giving fair quarter to the pleas of all others, adding the beautiful moral of the chriſtian inſtitution, and adjuſting the certainty of every thing elſe in it by its moſt unqueſtion'd evidence, that of the earlieſt times, and that by which we receive the ſcripture.

I ſay nothing of the advantages of the whole affair, in ſerving all the uſes of ſchools, churches, univerſities, academies, and more than all of them, without any of their inconveniencies: Let any impartial perſon equally conſider it, and with proper encouragement, the fact ſhall be, by God's bleſſing, in all reſpects, verify'd.

As we are therefore united on ſo juſt and worthy a platform, it is incumbent upon us to do our ſelves reaſon, by aſſerting with that ſteadineſs it merits, a Plan, in it ſelf the moſt demonſtrative, as well as the moſt beneficial to all mankind of any that has appear'd.

Admonition.

SInce ſome may be inclin'd, by the force of prejudice and cuſtom and by want of proper acquaintance with the primitive worſhip, and ſentiments (which are now ſcarce known among chriſtians) to eſteem the old doxology, thro' the Son, in the Holy Ghoſt, and the apoſtolical creeds, to be not orthodox, according to the general ſenſe of that word; therefore, in compliance with ſuch weak brethren, and to be, like St. Paul, all things to all men, that ſome may be gain'd, and the many not offended, it may be allowable to uſe the common creeds and doxologies, till prepoſſeſſion wear off, and the primitive doctrines fully reſtor'd and propagated. By Glory is meant that veneration which is due to each of them: and by ——not two or three, or manifold, in the ſecond creed,——not two or three Gods, or Fathers.

ERRATA.

For Cecilian, in the Hom. on the Prim. Euch. read Cecilius. Others may be corrected readily.

PLAN OF THE ORATORY, 1726.

THIS is an eccleſiaſtical inſtitution; but, ſince the holy Bible and theology cannot be underſtood without the other arts and ſciences, it will alſo take in, on a religious footing, an academy of the ſciences and languages; the whole deſign being calculated to the utmoſt elegance and perfection, of any in the kind, that have appear'd.

The fundamental authority of it as a Church, will be the ſame (to ſpeak no higher at preſent) with that of all the modern Churches, i. e. a legal liberty of private judgment in religion; this is the very principle of the reformation, the baſis of all the proteſtant intereſt, and is thought the moſt valuable branch of the freedom of our conſtitution.

It is no party-affair; it is intended to be a peculiar laſting honour, entertainment, and intereſt to our country; and the attendance, aſſiſtance, conduct, and ſucceſſion of it, are undertaken to be regulated by the application and proviſion of the inſtitutor.

I. As a CHURCH.

Its principles are, 1. In belief, a liberty of conſcience from all ſecular reſtraints. 2. In morality, the religion of nature, of which revelation, in this reſpect, is only declarative. 3. In hiſtorical, or reveal'd religion, that of the primitive church, in the firſt ages. Its view is, impartially to examine the pleas of all religions, propoſing that as the trueſt Standard and Center of Union.

Its Service is, 1. In the model, primitive. 2. In the language, entirely ſcriptural. But ſometimes the primitive Liturgies ſhall be perform'd. Perſons, who have been eminent in, or great patrons of arts and literature, if they have been virtuous, or penitents, ſhall be commemorated.

The religious inſtruction, 1. In the ſermons, ſhall be perform'd with the moſt exact compoſition, ſpeaking, and action. 2. Both in the ſermons and lectures, ſhall take in the whole circle of divinity, regularly, faithfully, clearly, and elegantly repreſented. In the morning, a ſermon will be deliver'd; in the evening, a lecture will be read: the former on ſome part of practical theology, the latter, on the critical, hiſtorical, ſpeculative, or literary parts of it.

II. As an Academy of the ſciences and languages, on the bottom above-mention'd.

Its general deſign is, 1. To ſupply the want of an univerſity, or univerſal ſchool in this capital, for the equal benefit of perſons of all ranks, profeſſions, circumſtances, and capacities: to rectify the defects, remove the pedantry and prejudices, and improve on the advantages of all the uſual methods of education, and inſtitution, common, ſcholaſtic, or academical; domeſtic or foreign: to give the readieſt inſtitute to the three learned faculties, and the ſervice of church and ſtate, as well as all uſeful and polite functions: to celebrate all ſcholaſtic and academical exerciſes, orations, declamations, diſputations, conferences: communication of letters of correſpondence with great men, and learned bodies; as alſo of obſervations, diſcoveries, improvements, and experiments: courſes, and praxes in the arts and ſciences, for knowledge, buſineſs or accompliſhment; and meetings of the moſt eminent perſons in all liberal profeſſions and faculties: to lay a ſcheme for the beſt encouragement of men of merit, parts, and learning, to form an amicable ſociety on the moſt polite principles; and promote the juſteſt turn of free impartial thinking on all occaſions, in order to retrieve and exalt the genius of Britain.

In particular, it is more eſpecially deſign'd, 2. To lay a foundation for the long deſired Engliſh Academy; to give, by juſt degrees, a ſtandard to the Engliſh tongue: to clear, regulate, aſcertain, and digeſt the Engliſh hiſtory: to revive an antient Athenian and Roman ſchool of philoſophy, rhetorick, and elocution; which laſt is reckon'd among the Artes perditae: and to afford the beſt and readieſt lights on all curious or occaſional topicks.

For this end, at firſt, once a week, there will be a reading on ſome learned or polite ſubject, form'd on the moſt natural deduction, to compleat a courſe of human knowledge, in the moſt juſt and regular method, &c.

LAWS

OF THE

Conferences of the ORATORY.

1. THE only deſign of a conference, is to ſearch the truth of one ſingle propoſition, by a mutual free communication of ſentiments in an amicable manner, as far as the church and ſtate have thought fit to allow the ſearch of truth.

2. The difference between a conference and a diſputation is, that in the latter, only two are engag'd, and a moderator; in the former, more, ſtill with a moderator, who ſhall always be the founder of this inſtitution, or one appointed by him, or with his conſent.

3. Whatever is ſaid ſhall be reduc'd to a ſelf-evident propoſition, as near as poſſible.

4. Every propoſition, proof, query, opinion, quotation, reference, ſhall be written down by the moderator in his journal.

5. It ſhall not be eſſential to clear or ſettle, or ultimately to anſwer any point at the time when it is firſt propos'd; but an agreed time ſhall be minuted down for the clearing of it, either fully, or in a certain degree, proportion'd to the nature of the difficulty.

6. No digreſſion from the point propos'd, no perſonal reflexion, no calumny, nothing indirect, captious, unfair, inſidious, or enſnaring; nothing that is prejudic'd or paſſionate, ill-bred, malicious, ſophiſtical, or equivocating; no jeſts, puns, turns of wit, drollery, ridicule; nothing but what belongs ſtrictly to the point, ſhall be allow'd or anſwer'd.

7. As only the perſon that ſpeaks knows what ideas he annexes to his own words, ſo he ſhall explain his own terms.

8. Every man's explanation of his terms ſhall be minuted; and the determinate meaning of each word be ſtated and agreed, before any propoſition ſhall be the ſubject of a conference.

9. The number of thoſe who confer ſhall not exceed twelve; nor the neceſſary time of each conference be above an hour.

10. The buſineſs of the Moderator ſhall be to ſee, that the propoſition be ſtated, the preciſe meaning of each word clear'd, to call for, and minute down, the opinions, queries, reaſonings, &c. of thoſe who confer: recapitulate the force or ſum of the arguments alleg'd, execute the laws of the conference: and if requir'd, to be alſo a member of each conference, aſſiſting at it, with the reſt.

11. The ſubject of the ſermon, lecture, or diſcourſe of the Oratory ſhall be, or yield the

ſubject of the conference, as a theſis to it: which muſt be heard by thoſe who confer.

11. Perſons of all religions and opinions ſhall be at liberty to maintain their own, or oppoſe others, with a ſalvo to the laws of the kingdom.

13. All propoſitions ſhall be clear'd in the moſt natural, diſtinct, regular, and mathematical method, by an orderly ſeries of ſelf-evident truths, according to the nature of each ſubject.

14. If any perſon propoſes a particular ſubject, a proper time ſhall be agreed and minuted to confer upon it.

15. A miſtake, an overſight, a forgetfulneſs, or bringing inferior reaſons, ſhall be no diſgrace; but to maintain a point, when thoſe reaſons are ſhewn to be inferior, ſhall be infamous.

16. He that is guilty of ill behaviour ſhall be obnoxious to the proprietor of the Oratory, as a diſturber of his aſſembly.

Speci-

Specimen of a Conference.

1. Propoſition given out at the table, where only thoſe who confer are to ſit.

2. The terms ſtated, and explain'd.

3. The connexion of them inveſtigated cloſely and mathematically.

4. Opinions of each propos'd on each ſtep of the inveſtigation.

5. Debates and diſcourſes on thoſe opinions, when requiſite; ſhort and to the point.

6. Queries, doubts, difficulties, objections, propos'd, ſtated, argu'd, reſolv'd, or minuted for farther reſolution: No contention for victory, deciſion, or malice, but truth only.

7. What is as ſelf-evident as the thing will allow, put down as concluded, and demonſtrated; and its truth found.

8. What is not ſo, put down for farther inveſtigation.

9. No man's mere authority taken for a reaſon, in it ſelf, any farther than there is a juſt reaſon to ſupport it.

10. Theſe articles to be read before the conference.

THE
HISTORY
And Advantages of Divine Revelation,
with the Honour that is due to the Word
of GOD; eſpecially in regard to the moſt

PERFECT MANNER
Of delivering it, form'd on the ancient Laws of

SPEAKING and ACTION:
Being an ESSAY to reſtore them.

A
SERMON
Preach'd in the CHURCH of
St. George the Martyr, London,
On Sunday, Nov. the 15th, 1724.

Publiſh'd at the Requeſt of many of the Audience.

By JOHN HENLEY, M. A.

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BRITISH MUSEUM

1 SAM. iii. 1.

The Word of the Lord was precious in thoſe days, there was no open viſion.

THE ſacred hiſtorian points out a ſubject to us in this paſſage, very proper to dwell upon, before an aſſembly, call'd to attend the word of God, in the place of his peculiar preſence; that is, the real value of it, and the regard, which is due to it.

For tho', we have often heard our God, in his own manſion, ſpeaking to us, as a man ſpeaketh to his friend; tho' we live in the open day of his truth; and have, even now, a freſh occaſion to rejoyce in the light of it, yet we are ſeldom ſo happy as to make a juſt advantage of it, becauſe we are too inſenſible of the bleſſing.

It does not leave a right impreſſion on us, for want of thinking upon the privilege we enjoy in it. Had that reflection a prevailing force with us, it would riſe by ſteps to a ſecret awe, a particular eſteem, a growing love, a deſire of it, a cloſer, a more devout attention to it, and a tender fear of departing from its rules.

But it commonly falls ſhort of all theſe wholſome effects, in the preſent ebb of religion; becauſe our ſentiments of it are cold, low, degrading. We do not conſider the height of the mercy we might partake of, in this gracious diſcovery of the divine will; and it is no ſurprize, while we do not entertain a fit opinion of it, if it has but a feeble power over us.

It is a want of thought about it, that will create an indifference, a diſregard to it: As this may ſpread to a larger compaſs, and become a reigning corruption, it muſt cauſe a decline of religion, and a growth of vice.

For ſince the ties of moral goodneſs are founded on the ſenſe of a being, who has given us rules for the direction of life, and will bring us to a judgment upon them, in proportion as thoſe rules are neglected, the ſpirit of goodneſs muſt languiſh, and the practice of religion muſt decay.

Now, in order to revive a proper ſenſe of it, and by that means, preſerve and advance the credit and power of religion, ſhall take up my preſent deſign.

The words before us are adapted to it in the moſt convenient manner; we are never ſo ready to conceive a true opinion of what is really good, as when we reflect on the want of it. When there was no open viſion among the Jews, the word of the Lord was precious.

They had been tempted to undervalue it, when it was more familiar; but when it was grown leſs common for God to reveal himſelf to that people, with an unuſual joy they receiv'd the opportunity. The rarity of the occaſion inſtructed them to ſet a higher value upon it. They were convinc'd of its worth from the ill conſequences of its abſence, tho' before they had been leſs ſenſible of the advantage. As if the cheapneſs of the favour had pall'd the inclination, and nothing could reduce them to juſter thoughts, but an experience of the effects ariſing from its loſs, from the unhappy diſtance between them and their God.

To give the text all the light poſſible, and make it uſeful to the aim we ſhould propoſe, allow me

I. To lay before you a ſhort hiſtory of the word of God, at the ſeveral times of its revelation.

II. Deſcribe the honour, the happineſs, that accrue to us by it. And

III. The reſpect which ought to be paid to it, by all in general: and particularly, in the diſpenſing of it; with its moſt natural application, for our preſent and eternal benefit.

I. Suffer me to repreſent the ſeveral methods, which God has been pleas'd to purſue, from the creation to the goſpel, in revealing his will to mankind, with the reaſon of them.

When God had form'd a creature capable of acting freely by a certain rule and of qualifying himſelf for his favour, by a compliance with his will, he at firſt, planted a clear knowledge of it in his nature, and gave him at once, the ſtrongeſt bent to practiſe it; but ſtill left it in his power, by a freedom of choice, to adhere to it, or depart from it.

A different revelation of duty, in this ſtate of rectitude, was unneceſſary, becauſe he had already the perfect light of it, in his mind, his reaſon; join'd with the moſt powerful byaſs to act accordingly. All the reſt of duty then thought proper, by infinite wiſdom, was one poſitive law of abſtaining from the tree of knowledge of good and evil. This was the ſtate of innocence, or, what we ſtile, original righteouſneſs.

But when the man, in this happy poſture, as yet free from ſin, tho' ſtill liable to it, was betray'd to break the trying command of God, he loſt that clear ſenſe of duty to him, and that prevailing love of him, which govern'd him before.

The powers of his ſoul were weaken'd, his underſtanding darken'd, his will became ſenſual: having departed from the ſource of knowledge and goodneſs, he was given up to the ſway of a deprav'd judgment, a corrupt will, unruly paſſions, and a wild imagination

Theſe defects in himſelf he muſt convey to his poſterity; we now feel them; and the holy records inform us, they deſcended in this channel.

So that ſince a certain knowledge of the divine will, and an over-ruling temper to perform it, were the methods of procuring the favour of God, and, with that, the true happineſs of men, here, and hereafter: and both thoſe advantages were loſt by the fall, the help of God, and his expreſs revelation, were needful, to put us again in poſſeſſion of them, and recover our primitive title to his mercy.

To relieve a loſt being, and reſcue him from the danger, attending his fallen condition, the divine wiſdom and goodneſs contriv'd the wonderful plan of our redemption; which was fill'd at laſt, by ſurprizing ſteps, in a tract of time, deſign'd to prepare for it.

In this view, God began to open a communication with man, and reveal his will by degrees, in order to accompliſh that great affair.

The ſeed of the woman ſhall bruiſe the ſerpent's head, was the firſt goſpel, that was preach'd to mankind. After this, God was openly addreſs'd, and known by particular marks of his preſence; as we find in the different reception, given to the offering of Cain and Abel.

Then Enoch is reported to walk with God; ſo alſo Noah, before the deluge. That phraſe did not only imply a religious life, which, undoubtedly, a number of men practis'd, beſides Enoch and Noah, but a peculiar privilege alſo of reporting what God was pleaſ'd to reveal, for the inſtruction of others. Therefore Noah is call'd a preacher of righteouſneſs by St. Peter; and St. Jude tells us, that Enoch was a prophet: tho' we are not aſſur'd, that his prophecies were penn'd, or handed down in writing to poſterity. This was the ſtate of a revelation before the flood: Some particular men were ſingled out by God to be managers of it.

After the deluge, when God reſolv'd upon a farther declaration, to prepare the world, by juſt degrees, for the Meſſiah, he had pitch'd upon the family of Abraham, of the line of Shem, the eldeſt ſon of Noah, for that purpoſe, in the ſecret counſels of eternity.

His deſign in bleſſing that family, was to pave the way for an open religion, among the Jews, the offspring of Abraham: a figure of the chriſtian religion to come, and an introduction to it. This was carry'd on in the perſons of Iſaac and Jacob, but perfected by Moſes, the ſervant of God.

Joſhua and the judges, his ſucceſſors, acted in his double capacity, of prophets, and governors, to the Jewiſh nation. After Sampſon, the laſt of them, we meet with no immediate inſtance of a public revelation.

It was, in this courſe of time, from his death, to the call of Samuel, that the word of the Lord was precious; יקר, rare, unuſual: there was no open viſion. God did not reveal himſelf in a public manner; not in the glory of the שכינה, which fill'd the ſanctuary, in the tabernacle; not in the תמים and אורים appearances in the veſture of the high-prieſt; not by a prophet, openly empower'd to ſpeak in the name of God; nor by the high-prieſt, who was ſometimes authoriz'd to anſwer from him, in the tabernacle at Shiloh, and afterwards, in the temple, at Jeruſalem.

Theſe ſeveral ways of public revelation, were then diſcontinu'd, by providential aim; one private inſtance we read in the prophecy of Eli's fate, by the man of God; conſult the chapter, preceding this of the text.

Soon after, Samuel was receiv'd into the ſacred order; and beſides the miniſtry of the High-prieſt, who was often employ'd in the prophetic office, the kings of Iſrael were openly directed by God; and a variety of prophets, ſeers, men of God, were appointed, in ſubſequent reigns, to act in the ſame character, between him and his people; 'till Malachi, the laſt of that claſs, who ſeal'd up the prophecy.

Four hundred years after Malachi, John the Baptiſt, the ſecond Eliſha, was ſent in his power and ſpirit, by a new, a particular order of prophecy, to introduce the Meſſiah.

Then God was pleas'd, in the fulneſs of time, when all was mature for his appearance, to ſpeak to us by his ſon, the only-begotten of the father, full of grace and truth.

He commiſſion'd a holy train of apoſtles, evangeliſts, paſtors, and teachers, to ſupport the ſame work, and raiſe the preſent and eternal happineſs of men, on the baſis of moral virtue, aſcertain'd, compleated by the ſcheme of reveal'd religion, to its laſt perfection: Whoſe records are preſerv'd in the ſcriptures, for the endleſs benefit of mankind.

This is a general account of the meaſures, which God has been pleas'd to purſue, from time to time, in revealing his will to us; in the ſtate of innocence: in the patriarchal age, before, and after the deluge: under the Moſaic law, 'till the promulgation of the goſpel.

II. Reflect now on the honour, and happineſs, accruing to us, by it.

The privilege it confers upon us will appear in a ſhort parallel, between God and man, and a view of our behaviour to him; which has been often ſo unworthy, as to make the indulgence of a divine law, an act of the utmoſt condeſcenſion, on his part, and the higheſt honour an undeſerving creature can poſſibly receive.

We owe our firſt riſe from nothing, our make to his almighty power. He is the antient of days, without an author, without a cauſe, and has been from everlaſting.

Our being is frail, our talents are narrow, our nature tainted with voluntary ſin, our reaſon feeble, glimmering, doubtful; our deſires ungovern'd, our reſolution wavering, our thoughts and actions liable to great imperfection.

He is ſtill the ſame, incapable of change, poſſeſs'd of all that is perfect; in wiſdom unerring, in goodneſs never varying: in might, in dominion, boundleſs: unſhaken in truth: of that dreadful majeſty, that the pillars of heaven tremble at his rebuke; the whole creation attends his voice, and whatſoever he ſpeaks, is done: Of that purity, that the heavens are not clean in his ſight, he chargeth the angels with folly; and the ſeraphim cover their faces with their wings before him.

It is he, who has ſtoop'd to confer with men, in the revelation of his will: with us, who are but of yeſterday, and know nothing; who are to the laſt degree beneath him in all that is great, and groſly the reverſe to him in all that is good: with us, who are no more than a drop in the bucket, or the duſt in the balance: and are ſtill approaching to that, from whence we drew our low original.

Behold the honour of this converſation with God in his word, who ſtands at that immenſe diſtance from us in every perfection of nature, and has been juſtly provok'd to a different uſage of us, by the number, the ſize of our offences.

Its happineſs to us may be inferr'd by the ſame clue of reaſoning. God is a being of infinite knowledge, holineſs, truth, and goodneſs. We are liable to the utmoſt ignorance, doubt, and frailty. So that, by a natural conſequence, we enjoy all the advantage imaginable in the light of his merciful revelation to us.

That aſſurance of his favour, which is the ground of our preſent, our eternal felicity, laid in a juſt ſenſe of our engagements to him, could not have been expreſly attain'd, if the ſpirit of God, who only knows the things of God, had not diſplay'd his will to mankind. The grateful performance of our duty depends upon that divine aid, which accompanies his word: and the moſt ſevere reſtraint upon ſinful inclination had been abſent, had we wanted the rules, the examples, the promiſes, the threatnings of God, in ſcripture.

1. With regard to each man, apart.

This body of ſacred laws, publiſh'd by his command, has given a full light and determination to moral duty. It has explain'd the ſecret, what is the true happineſs of mankind; and has let us into the cauſe, why we often enter into meaſures, diſagreeable to it, tho' we approve the contrary in our better judgment; and that is, the corruption of mankind, deriv'd from the ſin of our firſt parent.

Only a revelation could have aſſur'd us of this truth; in vain did the philoſophers of the heathen world enquire about its original: for it depended not upon bare reaſon to clear its principle, but a matter of fact, an actual treſpaſs of the founder of human race, which no other hiſtory, no other records ever preſerv'd, and could have reach'd the knowledge of poſterity in no channel, but that of a divine Revelation.

It has made thoſe maxims of life, thoſe rules of behaviour to God, and one another, which were proper to compleat our preſent and everlaſting advantage, certain, and infallibly true to all; when before, they were only the dark concluſions, and uncertain reaſonings of the wiſer, that is, the leaſt part of mankind.

It has told us, that the love of God and of our neighbour, takes in all the obligations we owe to either of them; that theſe two, join'd together in every action, make it entirely good, and that, whatever jars with either of theſe principles, is ſinful; ſo that our duty, and acceptance with God, muſt be no farther reckon'd upon, than we are acted in every ſtep by a ſincere affection to him, and our fellow-creatures.

It has open'd the wonderful ſcene of our redemption; the myſterious atonement, contriv'd by God for his criminal, by the ſacrifice of his ſon; who was ſent to reinſtate us in his favour, by the merit of his life and ſufferings, and has left us the moſt perfect law and pattern for our direction, and encouragement.

This divine revelation has inſtructed us in what was never known with that certainty before, what God is in himſelf; what has been his method of proceeding with men, in every age of the world, and how he has reſolved to diſpoſe of us in a future ſtate.

Hence we enjoy a clear, ſettled, full knowledge of our duty, our relation to God and one another, when the former views of it were conjectural, the dubious, imperfect concluſions of human reaſon, ſubject to endleſs miſtake and perplexity.

Upon the practice of duty to God and man, the natural happineſs of a thinking creature is built. Reveal'd religion has given us the higheſt ſatisfaction about it; therefore it has conduc'd in the utmoſt degree to eſtabliſh our happineſs, preſent and future, on the ſafeſt, that is, the trueſt bottom.

This is the benefit of it, with regard to each particular perſon, ſingly conſider'd.

2. With reſpect to men, look'd upon in ſociety, it is equally beneficial. It has given the greateſt force to all thoſe rules of action, that promote its good and repoſe: univerſal juſtice and benevolence, the firmeſt ſecurity of a political body, are ſtrongly bound upon us, in each part of it. So that men are now under a more powerful tie to be mutually good, than they would have been inclined, without the awe of God's word, and the terrors of what he has pronounc'd upon

them here and for ever, to diſpoſe them to it, by the moſt prevailing arguments that could be contriv'd.

In ſhort, our judgment is defective, our inclination irregular. In this revelation we are taught by the wiſeſt maſter, inſtructed by our beſt friend, admoniſh'd by our creator, our lord, our judge; one who is ſtill indulgent to his creatures, even when they are apt to be regardleſs of him their God, and deſtructive to themſelves.

This is the honour, the happineſs, that accrues to us by reveal'd religion.

III. Let us now weigh the reſpect which ought to be paid to it, by all in general; and particularly, in the diſpenſing of it, with its moſt natural application, for our preſent and eternal benefit.

The ſteps we are oblig'd to take, on this foot, are to return him our due praiſes, and grateful acknowledgments for a favour ſo unmerited; to expreſs a hearty zeal, and eſteem for it; to be awfully attentive in the uſe and conſideration of it, to make it the rule of our minds, our hearts, our conduct; from a profound ſenſe of duty to him, who will ſuffer both heaven and earth to paſs, rather than one circumſtance of his law to fail.

This is an engagement upon all of us in general.

To enlarge on the particular duties, incumbent on the diſpenſers of the word of God, would, in this aſſembly be improper, and from one, whoſe part it is, rather to be inſtructed by them, than to inſtruct them, entirely vain and ill judg'd.

I would only beg leave to ſubmit a few remarks to the conſideration of this auditory, not in the leaſt directed to perſons, whom I have no right nor pretenſion to inform, but turning upon things only.

Before I go into that detail, I would premiſe a ſhort declaration, that the real motive of what I ſhall obſerve, is no aim of vanity, or affectation of being ſingular, but a conviction that it will the moſt highly tend to the intereſt of religion, the edification of ſouls, the good of mankind, the advancement of the chriſtian faith the glory of God, the credit and influence of his word, and the honour of this nation; and yet, tho' this is my perſuaſion, I have ſo great a diffidence in my private underſtanding, that I ſhall not only be ready to amend a fault, or an imperfection, but on a ſuperior reaſon to ſacrifice my opinion; my ſole deſign being the diſcharge of my duty in the moſt perfect method, and the poſſeſſion of a growing place in the hearts and eſteem of my hearers.

The topic propoſed is that of ſacred eloquence, or the oratory of the pulpit; with regard to the publick exerciſe of it. The previous qualifications of nature, and acquirement, a well weigh'd compoſition, or, a diſcourſe in the mind, and a ready maſtery of it in ſpeaking, are ſuppos'd.

That part of ſacred eloquence I would now conſider is this, a delivery of the truths of God, in the moſt juſt, forcible, and compleat manner. As they are ſubjects of the laſt conſequence, they ought to be treated accordingly, with all the ardour and concern, that is poſſible, otherwiſe they will either loſe, or fall ſhort of their proper efficacy, and be rather injur'd and leſſen'd, than equally recommended.

That manner of delivery, which is the moſt juſt, forcible, and compleat, on this important head, is that, which takes in all the powers of the whole man. Nothing leſs can be a compleat manner of delivery: To affirm, that if ſome of thoſe powers, be properly employ'd, and not all, it may be as perfect a manner, as if all were properly employ'd, is to affirm, that a part may be equal to the whole, which is, in expreſs terms, a contradiction.

Since then, the compleat, which muſt be the only juſt delivery, includes all the faculties together; it demands a right management of the utterance, and of the behaviour, as parts of thoſe faculties, otherwiſe it muſt be imperfect and deficient, and therefore not juſt, or proper.

This right management of the utterance and behaviour implies a freedom from all the faults which may attend either of them; all levity, exceſs, affectation, indecency, and in general, any impropriety: it implies alſo a concurrence of thoſe due qualities, that ſhould adorn them; to be natural, eaſy, lively, graceful, harmonious, and ſolemn.

To launch out into particulars here, would be an endleſs task, and ſhall ſometime, by the bleſſing of God, in another form, be offer'd to the publick*; ſome of them, it may here be of uſe awhile to dwell upon.

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* In a regular ſyſtem, deduc'd and prov'd demonſtratively, with notes of all the proper ſounds in ſpeaking, and draughts of all the lines and movements in action.

In proper ſpeaking and geſture, the nature of the thing ſpoken, ſtrongly imprinted on the mind, and preſent feeling of the orator, is the only guidance; and as things are, in their own nature, various, they neceſſarily require a variation of the voice, and of the deportment, that is conformable to each of them: * and the preciſe fitneſs of one certain ſound and movement of the whole perſon, even to a line of the countenance, to one certain thing, moſt properly and perfectly expreſs'd, and the conſequent unfitneſs of any other, to it, are as demonſtrable, as any propoſition in the Mathematicks.

In particular, the pathetic cloſe of a diſcourſe ought to be ſpoken with the greateſt force, not, as the method is, by lowering the voice, to the end of it. For as a pathetic diſcourſe muſt be ſuppos'd to grow it ſelf ſtronger, towards the concluſion of it, and to end with a kind of triumph; and as the laſt impreſſion ought to be very forcible, therefore that fall in ſuch a cloſe is abſurd, and the contrary, the juſt way of ſpeaking it.

The paſſions require a language and addreſs, different among themſelves, as well as from other things; according to their ſeveral kinds, degrees, mixtures, and circumſtances: all objects vary in proportion, the

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* The maſters of muſick and painting, are the true maſters of ſpeaking and action: the principles of both are to be taken from philoſophy, that is, a juſt, clear, diſtinct ſenſe of the nature of things in general; and in particular, from the mathematicks.

good or bad qualities of Men, the proſperous or unhappy events of life; the ſeveral ways of addreſſing God, in confeſſion, petition, thankſgiving, and the like. Theſe, and all other ſubjects, claim a diverſity of pronunciation, and of the conduct, agreeable to the diſtinct and true nature and merits of them. And this ſhould be carefully ſtudy'd, in reading the offices of thoſe churches, where prayers are to be read, as well as in the diſcourſes.

No man ſpeaks, looks, and behaves himſelf in the ſame manner when he is angry, as when he is pleas'd; when he loves, as when he deteſts; and it wou'd be very abſurd, to mention the pains of hell with a gay aſpect; to preſs the fear of God with an air of negligence; or to exhort and perſuade in the poſture of forbidding, and of rebuke.

As this infers a neceſſary variety in proper ſpeaking and geſture, ſo the advantages of it are great and manifold. It awakens, draws, and faſtens the attention; it works moſt ſenſibly on the underſtanding, the memory, the imagination, and the affections: it conveys inſtruction with more force and delight; it renders the utmoſt honour to God, and ſervice to mankind, and attains all the ends of public ſpeaking, in the moſt entire and effectual manner.

The contrary is loaded with equal diſadvantages; it does an injuſtice to the ſublime word of God, the eternal goſpel, and by conſequence, to religion, to virtue, to good ſenſe, and the benefit of mankind. It flattens, palls. and fatigues the hearer, and is apt to make the truths of religion appear leſs conſiderable, than matters of a far inferior concern.

Of this conſequence, on either hand, the wiſeſt nations and men, in the moſt enlighten'd ages, have been duly ſenſible. The antient greeks and romans, who have furniſh'd the moſt conſpicuous lights, the moſt laſting names of diſtinction, in the letter'd world, ſtudy'd the art of publick ſpeaking and geſture, as it really is, as a diſtinct ſcience: they labour'd night and day, they travell'd far and near for the beſt teachers, practice, and information. Demoſthenes has made the manner of delivery only to be the very eſſence of a public ſpeaker. Quintilian has left us the moſt minute directions imaginable for each note and motion; and Tully was remarkable for his unweary'd application to the skill of it. The moſt venerable characters of the good old days of chriſtianity, the Baſils, the Chryſoſtomes, the Auguſtines, and a train of others, excell'd in it. To ſee St. Paul preaching with a vehemence, an energy, like the blaze from heaven at his converſion, was a famous wiſh of one of the firſt doctors of the faith; and ſure it is, when he open'd himſelf to the court of the Areopagus, Ye men of Athens; his geſture, as well as his voice, was the moſt forcible that can be conceived.

There is not a foreign nation in the world, that does not proceed on the ſame principle. Some among us have appeared with luſtre *

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* Biſhop Ken, Biſhop Burnet, &c. Biſhop Sprat recommends it in his charge to his clergy, as alſo Biſhop Gibſon; who likewiſe put out a Quintilian, which is the baſis of the whole art. The Proteſtant Religion is for action, being againſt images.

in the practice. Tho' it has not among the moderns ſeemed to have been regularly ſtudy'd, according to the principles of art, that is, of nature aſcertain'd and methodiz'd.

The principal cauſes of our defect in this noble talent, are the diſadvantages of our public education, which is ſo calculated, as not to train us up to it: the inconvenience of the place, to which we are confin'd; the method of entire reading what we ſpeak, which is commonly injurious to the graces of eloquence; join'd with ſome ill grounded prejudices. The countenance of the knowing, the polite part of the world might conduce to remedy this failure; all good men ſhould think it a duty: all judicious men ſhould account it a delight to encourage the contrary.

It muſt naturally be imagin'd, without the leaſt reaſonable ſhock or ſurprize, that the uſual freedom will be taken on this head, to cenſure, to detract, perhaps to aſperſe. According to the variety of tempers, and views, prevailing in the world, and which will prevail, as long as the world endures, men will always be liberal of their arrows on marks of this nature.

But ſince the thing is in it ſelf juſt, laudable, and glorious; the dictates of ſpleen, of envy, of prepoſſeſſion, of deſign, ought to be contemned by a brave and a good mind. Truth will ſhine forth, and exert its power.

Whatever my Imperfections are, it may be hoped, that as a degree of fortitude is required to open the way, as well as of conduct and labour to purſue it, ſo the very undertadertaking is not wholly deſtitute of a claim to ſome indulgence.

This may ſuffice, with regard to the nature of ſacred elocution, the rules, the advantages, and hiſtory of it, the cauſes of our defects in it, the proper remedies, and the right treatment of objections to it.

And thus we have diſpatch'd the Third head, relating to the reſpect which ought to be paid to the word of God, by all in general, and particularly in the diſpenſing of it.

On the whole,

Let us be induc'd to ſet a proper value upon that divine word, which is ſo nobly calculated for our preſent and eternal welfare; that we may prevent the removal of this lamp from us, that we may eſcape the curſes, that we may inherit all the bleſſings which are diſplay'd to our view, in the book of God.

So ſhall we riſe from the lower privilege of this diſtant converſe with him, like that of Iſrael with Moſes, behind a veil, to the joy of ſeeing him, as he is, face to face, in the happy regions of eternity.

THE
FIRST SERMON

Preach'd at the

Opening of the ORATORY,

On Sunday, July 3. 1726.

On the Deſign, and Reaſons, of
the Inſtitution.

ISAI. lii. 15.

=== That which hath not been told them, ſhall they ſee, and that which they have not heard, ſhall they conſider.

REligion and knowledge, tho' both lay a claim to the higheſt antiquity, and are coeval with the firſt riſe of mankind; tho' they ſhould be inſeparable companions, and mutual ſupports to each other; yet the courſe of human affairs has been ſo diſpos'd, that obſervations may ariſe in either, which may carry a face of novelty; like the famous river, which loſes its hidden tide beneath the ſurface of the earth, and then re-appears; ſtill really the ſame, tho', to the eye, another current.

This is the ſcope of the holy prophet in the place alledg'd, and this will give a ſanction to the deſign of our preſent aſſembly.

Iſaiah, the evangelical ſeer, deſcribes in this chapter, the future religion of the Meſſiah, as an event that would appear very ſingular and aſtoniſhing.

He commands the captive daughter of Sion to awake, put on her ſtrength, and looſe her ſelf from the bands of her neck, for they ſhall know in that day it is God that ſpeaks, behold! it is he.

How beautiful upon the mountains are the feet of him that bringeth good tidings of peace and ſalvation! That which hath not been told them, ſhall they ſee, and that which they have not heard, they ſhall conſider.

Here the Declaration of the Goſpel it ſelf is term'd new, unheard before, which removes all prejudice, rais'd merely on that bottom.

The Connexion between this account, and our immediate ſubject, will, at the firſt glance, be manifeſt.

To retrieve the morning luſtre of goſpel-truth, and diſpel the ſhadows of modern error, is the aim of one branch of the inſtitution we now celebrate, as a more perfect eſtabliſhment in favour of univerſal knowledge, than has occurr'd either in this, or any nation, is the other part of it.

Theſe, tho' in themſelves as antient as the underſtanding of men, and the being of chriſtianity, yet repreſented, and apply'd in the view now intended, are, in a great degree, to us new, and in a public light unconſider'd.

But then, originally, the uſe of letters, and the diſpenſation of our chriſtian covenant, were new; the ſacred volumes of our faith are call'd expreſly the new teſtament: ſo that it is not the ſeeming particularity, but the truth and juſtneſs of an undertaking, that is, in all reſpects, to be regarded.

This is not offer'd, as an apology for our deſign: was that neceſſary, it would be unavailing.

If the natural weight and importance of the affair does not create its own reception, it muſt, it ought to fall. All that is now propos'd, is to ſhew, that we are countenanc'd by no leſs abettors than Iſaiah, and our bleſſed Lord himſelf, to engage your attention, and overthrow all prejudice.

Various, ſtrong are the reaſons of our purpoſes. Abuſes have multiply'd in underſtanding, and religion.

On the one hand, a declenſion, an apoſtaſy, from our moſt holy faith, is become too general: On the other, the path of knowledge and literature has been much perverted.

To recover a juſt zeal for the former, we appeal to the antient founders of our chriſtian profeſſion, as the ableſt, the trueſt judges.

To repair the inconveniencies of the latter, we have concerted an enterprize, in which the ſeveral defects ſhall be amended, and perfection, as near as poſſible, attain'd.

The deſign is, in it ſelf, of weight: however it be executed, it has a right to the approbation of the judicious, and the candid.

On that footing, we ſhall advance with reſolution, and chearfully take your preſent encouragement, as an auſpicious omen of ſucceſs and victory.

The detail of our ſubject will extend it ſelf moſt properly, under the following Articles.

I. We are to exhibit an idea of the nature and conduct of our ſcheme.

II. Submit the pleas and motives, from which we would preſume on your concurrence in it.

I. An account of the nature, and intended management of our undertaking will be expected.

The entire foundation of it is eccleſiaſtical, of a religious tendency.

But ſince the light and aid of human erudition, of the arts, the ſciences, and the tongues are requiſite to explain the holy ſcriptures, and maſter the body of theology, it will, on that ſcore, include an academy of literature.

In both articles, it is modell'd to anſwer the intention in a more compleat manner, than has been hitherto offer'd to the conſideration of an age, too refin'd and inquiſitive, to be longer impos'd upon by falſe pretences, either in human or divine learning.

On this authority, our univerſities, (which, as far as they are learned bodies, conſiſting of good maſters and ſcholars, and not monaſtic, or uſeleſs foundations, we profoundly honour, and to whom we would be ſubſervient in the academical branch of our ſcheme) will find no cauſe to complain of us.

For, as I am publickly * commiſſion'd to be a teacher of religion, and the academy is

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* All local right of exerciſing ſacred functions is from the crown, ſo that the right of the Oratory is equal to any epiſcopal authority in this realm: All the local exerciſe, as well as the original right, of that authority here, being entirely and only from the crown; our clergy are laymen, for M. P. the firſt, was no biſhop, and therefore could not make a clergyman.

erected to ſerve us in that character, by calling in the aſſiſtance of learning to make our very bibles familiar to the meaneſt capacity, I am alſo commiſſion'd to be a teacher of human learning. as far as it is eſſential to make the divine intelligible.

It is to be obſerv'd, that their charters are not patents of monopoly, to engroſs the communication of knowledge.

And the number of academies, allow'd in this capital, tho' not founded on a power of religious inſtruction, are proofs, they are not injur'd by our pretenſion, as we could largely demonſtrate, they are really ſerv'd by it.

Nor will the modern churches be entitled to load us with any preſſing objection. With them we are ready to communicate, as far as we are capable, and to their judgment we ſhall pay all proper deference.

But we think, we are privileg'd to take the ſame liberty of varying from them, which they take of differing from one another, and ſometimes from themſelves.

Our right of exerciſing our private judgment is equal. We aſſert an equal freedom of conſcience, accountable to God only; ſince no human judicature can take a cogniſance of the ſoul.

The whole reformation turns on this principle. The proteſtant intereſt muſt ſink, if it be deny'd: and the civil conſtitution of our native Britannia, the ſeat of true heroic fortitude, the parent of free-born ſpirits, will be ſubverted, if ſhe ſuffers the minds of her ſons to be fetter'd; or the glorious ſpring, and inbred taſte of juſt liberty, to be cramp'd or baffled.

The particular ſyſtem, which we profeſs as a Church, and which diverſifies us from other communions, is that of the primitive church in the firſt 500 years after Chriſt, being the ages of the four firſt general councils.

In that time we uſe this diſtinction; if a contradiction be demonſtrated between the current ſenſe of any two periods of it, we adhere to the more antient, if other conſiderations be equal.

If an oppoſition ſhould be prov'd between the voice of the primitive church, in that whole compaſs of time, and that of the ſcripture, we ſhou'd diſregard that primitive conſent, and eſpouſe, as in duty bound, the word of God.

Indeed we believe there is no ſuch oppoſition, as this laſt mention'd; on the contrary, we are firmly perſuaded, that in all caſes, where the new teſtament is doubtful, or obſcure, the concurrent evidence of the firſt ages ſhould determine the doubt, and clear the obſcurity.

To ſpecify every point at preſent, in which the modern churches deviate from the primitive would be an immenſe taſk, and perhaps, at once, not very agreeable.

It is ſufficient to lay it down as a certain principle, that, where-ever a modern church takes the boldneſs to vary from that of her wiſer forefathers, in the time above limited, and which I would be ever conſtru'd to intend, the balance ought to be caſt on the ſide of the primitive, as in all reſpects qualify'd to be a more competent judge of the queſtion.

To an attentive Eye, curious to ſearch the merits of this argument, a growing number of modern deviations from the elder principles would riſe up: as to our very bibles, the code of ſcripture, the rule of faith: the inſtituted matter, eſſence, and form of the ſacrament; the ſubordination of particular ſynods to general councils, in point of authority: the nullity of the Engliſh orders, (and the entire dependence of the church upon the ſtate, in conſequence of that nullity, overthrowing what ſome argu'd about the diſtinct and indelible character, in a late famous caſe, before the houſe of lords) by comparing the clauſe, by which only Matthew Parker was conſecrated, with the expreſs conſecrations of antiquity, which only can be true epiſcopal commiſſions; the coercive power of the church, unknown to the firſt ages, over the bodies, lives, and fortunes of men; the admitting thoſe to baptiſm, who never were catechumens, making baptiſm eſſential, without an apoſtolical miſſion; the making human deciſions, creeds, conſtitutions, &c. articles of faith, and as neceſſary parts of religion, as revelations from God; the corruptions, and ill conſequences, flowing from fix'd poſſeſſions, annex'd only to certain uncertain ſchemes of religion, and calling thoſe corruptions, poſſeſſions, and ſchemes, all together, the church, &c. Theſe will yield ſufficient matter at preſent to ruminate upon; and the reſt I refer to my articles, and future repreſentations. This, in the ſcripture-phraſe, might be thought a brand pluck'd out of the fire; but another

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ſcripture commands, that truth and peace muſt attend upon each other.

Our drift would be, in the moſt calm, and rational manner, to revive a due veneration for thoſe good old days, exalt the genius of the primitive ages, and make them the ſtandard of our religion, as they ought to have been, of the reformation.

And it is a juſtice we owe the hopes we would form in you, to declare the preſent advances we are induc'd to make towards an end ſo very righteous, ſo extremely deſirable.

The execution of this plan muſt divide it ſelf into two branches, the liturgy, and the work of preaching.

The firſt ſtep we have taken in the liturgy, in compliance with the reigning prepoſſeſſions ariſing from a popular cuſtom, is, to follow the uſual method, but to give a primitive turn to the matter, and the language, by drawing both from the ſcripture and antiquity, avoiding that repetition, and prolixity, which create ſo general a complaint.

For it is our perſuaſion, that every act of worſhip is more agreeable to the will of God, the more it is conformable to his word, and the apoſtolical platform.

But we do not impoſe a written liturgy, as in it ſelf neceſſary, nor are we confin'd to one liturgy. Any form within our limited time is proper to be employ'd by us.

But among all the ſacred offices then us'd, we regard thoſe of the conſtitutions of Clement, as the moſt authentic; and we deem them to be, in ſubſtance, if not in words, convey'd by apoſtolical tradition, from the ſame evidence, on which we receive the new teſtament; notwithſtanding the charge of ſpuriouſneſs, which ſome have ſo laviſhly thrown on the moſt valuable memoirs of original chriſtianity.

In the function of the word, our view is, to recover the ſpirit of the antient preachers, and aſſert the honour of the Engliſh pulpit: to inſtitute a regular, compleat courſe of divinity, in all its branches, critical, hiſtorical, ſpeculative, moral; to baniſh for ever from this iſland, the Gothic manner, the mere ſtill life, the lethargy of preaching, which reverſes the miracle of our Lord, changes the wine into water, and leaves that congeal'd, for want of motion.

The compoſition of our ſermons we ſhall endeavour to poliſh, and to animate their public delivery.

But in our lectures, which may turn chiefly on ſome learned and curious point of information, we ſhall purſue a more familiar free turn of ſtyle, and exhibit them in reading. Since the incidental mixtures of quotation, numbers, and the like, may render it improper, if not impracticable, to ſpeak them.

The whole theological ſcheme, preſented in this channel, as it is entirely new, ſo it will be labour'd to a degree, ſuperior to all preſent or paſt attempts of the kind.

We ſhall try to penetrate and unfold its moſt hidden receſſes to the meaneſt capacity, reſcue it from impoſture and fallacy, give you the whole impartial truth of it, and do the juſtice due to all other religions, to examine their ſeveral pleas and pretenſions in their full force, and without the leaſt prejudice in favour of our own; form the right balance of the moſt equal and diſintereſted compariſon, without bigotry to any one ſyſtem, or ſervile attachment to any poſtulata whatſoever.

Paſs we now to our academical undertaking, the ſubſerviency of which to religion will juſtify the immediate diſplay we think our ſelves oblig'd to give of it.

Its deſign is no leſs than that of an univerſal ſchool of ſcience and letters, in theory and practice, for inſtruction, exerciſe, and accompliſhment, in all the parts of them.

The want of an univerſity in this capital, has been often deplor'd.

Europe is the general ſeat of politeneſs, and this is the only Metropolis, which is deſtitute of an univerſity.

Its advantage would outweigh every objection: it would be improv'd by the opportunities of converſe and intercourſe, the reſidence of the court, which is, or ought to be the ſupreme ſtandard of elegancy, the variety of taſtes, purſuits, characters, profeſſions, and a thouſand other enlargements.

The defects, the narrowneſs of our uſual education might here expect a more probable cure.

Licentiouſneſs of manners might here be check'd by the ſame reſtraint, and put under as wholeſome diſcipline, as we experience it elſewhere.

Nor could it be thought an injury to others, unleſs they be look'd upon as privileg'd marts of learning, excluſive of other places, for the diſtribution of it, which would be a common injury to all mankind.

They are bodies corporate, veſted by the crown with certain immunities; to invade their rights, and to exerciſe their juriſdiction, to confer their legal qualifications, would be an unnatural offer; but to diſcharge the office of a preceptor in the ſciences they ought to teach, is no encroachment on their tenure. It is rather an enforcement to their main concern, and an addition to their glory.

But it is our aim to redreſs the complaints of miſconduct in their inſtitution, as well as to ſupply, in ſome meaſure, the abſence of an univerſity, in this great city.

Some exceptions have been taken on this head, which demand a remedy, and ſhould therefore be excus'd in the mention. Bigotry to a ſet of notions, a confin'd way of thinking, a negligence of ſome of the moſt uſeful and polite arts; a management by intereſt, and party, more than an encouragement of genius and induſtry; a forbidding loftineſs and auſterity in the ruling part, which tends rather to leſſen the reliſh of virtue, and diſcipline, than to promote it, and an enſlaving of youth to ſubſcriptions, teſts, and forms, which they neither underſtand, nor believe, nor approve; theſe, and other complaints, with the train of ill conſequences flowing from each of them; we would employ our humble endeavours, with the utmoſt ſubmiſſion, to rectify.

But our intention is ſtill more extenſive; to diffuſe a taſte of literature and juſt thinking among perſons of all ranks and capacities, without the profuſion of time and expence, which muſt attend a more formal application.

That all indifferently may be furniſh'd with a ready key to judge rightly, advance properly, and if they have a call to it, maſter compleatly any diviſion of knowledge, in a more advantageous manner, than the methods hitherto eſtabliſh'd, have been calculated to ſatisfy.

Whatever ſhall appear to be deficient in education for the ſervice of the church or ſtate, to adorn the learned, uſeful, or elegant faculties of upper or common life, in the ſphere of the court, in the law of nations, civil or municipal, in medicine, and all the arts dependent upon them, whatever is defective in the training to their acquirement, our deſign is contriv'd to repair, and facilitate.

This end we propoſe to attain by practice, as well as information; declaiming ſhall be improv'd to ſpeaking, and diſpute to conference.

The converſe and correſpondence of the moſt eminent in all liberal profeſſions ſhall ſupply the imperfection of our own narrow light.

The obſervations and improvements of the antient times ſhall be reviv'd.

The diſcoveries and experiments of the moderns ſhall be illuſtrated.

A regular courſe and praxis, in the ſeveral arts, ſhall be inſtituted.

The moſt prudent meaſures for the encouragement of merit ſhall be purſu'd.

An amicable league of ſociety ſhall be form'd on the ſoundeſt principles.

And truth and virtue, uniformly and vigorouſly promoted, to cultivate the genius of our iſland.

That awakening word raiſes me farther, to inform you, that we ſhall conſult its particular intereſt, in the ſtrongeſt tenor of our endeavours.

Full oft, has an Engliſh academy been delineated, long has it been deſir'd, here the actual foundation of it ſhall be attempted.

And what has requir'd the ſpirit of a diſtinguiſhing monarch, and a whole realm to commence abroad, ſhall here, on the ſingle impulſe of a private mind, be puſh'd into being at leaſt, and with the divine bleſſing, and the ſmile of our ſuperiors, executed.

We confide in the native harmony of human ſouls; we truſt, that if the heart of one, however undeſerving, beats high to a laudable enterprize, the reſt will ſecond it, and operate with an equal movement.

Nor ſhall our noble language, nor ſhall our hiſtory, be overlook'd.

The former, like our arms, ought to bear the laurel from France, which it merits, as well as from antient Greece and Rome, in delicacy, in force, in majeſty, in beauty.

The latter is entitled to our peculiar care, to unravel, to aſcertain, to digeſt it.

Let us here emulate, in the name of all the genii of our country, the efforts of a neighbouring nation, that of Portugal.

Her Monarch, and people conſpire to illuſtrate her ſtory, and be, in the firſt place, moſt truly maſters of their own home, Let not our Britannia in that yield the palm to her, who is her inferior in every other inſtance of glory.

But we ſhall not confine our ſelves to the beaten path in our diſquiſitions: if a topic riſes to our view, that is uncommon or occaſional, we ſhall readily exhibit it. Nothing ſhall be excluded, that tends to improve, or give a rational delight to the underſtanding.

Above all, what ſhall moſt ſtrongly engage our attention, ſhall be the beautiful, and long neglected ſcience of rhetoric and elocution.

The word of God ſhould be the ſavour of life, but inaction is an image of death. Surely, ſome artful politician, a foe to the energy of preaching, introduc'd it.

Unhappy we, whom neither our ſchools, nor univerſities teach to ſpeak, to look, to move, or even to read properly!

To action all the renown of the antient Orators was owing. This was the great ſecret, the wonder, the charm of the famous old eloquence.

It was this that ſhook the Areopagus, the Forum, the Capitol: It was with this, O Demoſthenes and Tully, that ye lighten'd and gave your thunder.

Here all the beauties of muſic and painting are united. Nature is its rule, and art its accompliſhment.

All the rhetoricians have ever recommended it, and all juſt ſpeakers have ever practis'd it

No man ever cavill'd at action, but he us'd it, tho' perhaps aukwardly, while he rail'd againſt it.

Nor can any be a foe to it, who is a friend to common ſenſe, and a judge of truth and nature.

In this ſpatious field of univerſal knowledge ſhall be the range of the Oratory: and as we ſhall celebrate the memory of perſons eminent for religion, we ſhall not overlook ſuch characters, as have excell'd in genius and erudition, or have been patrons of them.

To them alſo we will conſecrate a day in our calendar, and pay a grateful homage to their venerable aſhes, by all the decent marks of a reſpectful commemoration.

Permit me now, after this ſketch of our main purpoſe, which compos'd the firſt article, to ſubmit in the

IId, The pleas and motives, from which we would humbly preſume on your concurrence with it.

Tho' we might here enlarge with the better confidence, ſince, having gone thro' the detail of our deſign, the number, weight, and importance of the ſeveral heads, might in themſelves beſpeak your candor; yet, for that very reaſon, we ſhall be conciſe upon it, leaving the mention of them to include the motives, and preſs their native force on the judgment of this audience.

Numerous as they be, difficult as they may appear, if we engage your approbation of a ſcheme, which is contriv'd to be a laſting honour, intereſt, and entertainment to our country, the difficulty will be only an incentive to our induſtry, and like the palm we aim at, we ſhall riſe againſt the preſſure.

Nor ſhall we deſpair, while ſo many inſtitutions are on foot, that are uſeleſs, or incumbrances, that one at leaſt will be allow'd, let me ſay, indulg'd, which is intrinſically valuable, which is ſolidly beneficial to the public, to every rank of mankind.

There is, indeed, one ſingularity in our ſcheme, which we hope will be pardon'd, we muſt be diligent to merit your favour, before we can lay a claim to it.

It muſt be ſuſtain'd by care, and recommended by aſſiduity.

It cannot be finiſh'd at once, like a turn of intereſt, by the faſhionable arts of managing the humours and criſes of the great, of ſacrificing your ſouls, and putting your necks beneath the feet of the mighty.

No! we muſt ſtudy to deſerve well, before we can expect it. Attention, and vigilance, are our avenue to ſucceſs; and like the dawnings of antient Rome, many a conqueſt muſt be atchiev'd before a triumph.

May the omen proſper, and yield, at length, a fortunate reſemblance!

In ſhort, to be primitive, is the beauty of religion; to be juſt, elegant, extenſive, is the crown of knowledge.

This only is our plan.

To free the mind from darkneſs and fetters, that more than Egyptian bondage, the ſlavery of the underſtanding.

To oppoſe a tyranny over the body, is the natural bent of an Engliſh ſpirit; and ſhall the free-born ſoul, the immortal part, be a vaſſal.

Aſſert your ſelves, my fellow chriſtians: In learning and religion, ſee with your own eyes, think with your own judgments: What is more beautiful than truth? What is dearer than liberty?

On this Baſis, let our ſtructure riſe; if there be any luſtre in the ſame, the honour of our native country; any allurement in ſurpaſſing former or preſent times; if there be any thing advantageous or pleaſing in univerſal knowledge; any thing great or awful in the primitive church; let all conſpire to recommend our attempt. Suffer me once to congratulate with you the firſt riſe of a deſign, which contributes to all of them.

In this affair, we appeal from ignorance to politeneſs, from modern deluſion to antient chriſtianity, from the adverſaries of learning, to you, whom we wou'd make the patrons and protectors of it.

Let the dignity, the worth of the undertaking be ſome atonement for the imperfections of thoſe, who embark in it. Let the deſign engage your judgment, and let the execution of it be the object of your humanity.

N. B. If there be any Propoſition in theſe, or any of my writings or diſcourſes, repugnant to any law in this kingdom, it is ſo far acknowledg'd to be falſe, ſince a thing may be falſe in law, and yet may be true in divinity, fact, or argument: or, in other words, a Propoſition may be judicially falſe, and yet really true.

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A HOMILY ON THE Following LITURGY.

BRITISH MUSEUM

2 TIM. i. 13.

Hold faſt the form of ſound words, which thou haſt heard of me.

WHAT the apoſtle aims at by the form of ſound words in this direction to Timothy, muſt be ſome particular inſtruction on the ſubject of religion, which he receiv'd of him, and was expreſly and inviolably to maintain; he directs him here to preſerve it in his thoughts, and ſupport it with firmneſs.

I chuſe therefore to place this ſentence of ſcripture at the head of my preſent diſcourſe on this Liturgy of the Oratory, becauſe it is, in the moſt impartial ſenſe, a form of ſound words. For if a form of prayer, which is entirely taken out of the Bible, and the writers of the apoſtolic age, and of the antient church of Chriſt, as this is, be not a form of ſound words, we muſt deſpair of ever meeting with ſuch a form, and there can be none of that kind compoſ'd in the chriſtian world.

Permit me firſt to explain to you the word Liturgy; it is a Greek word, and in ritual writers it generally means the action of one, who is to appeaſe God by ſacrifice. Hence this word was uſually confin'd to the communion-office, becauſe there, according to the univerſal primitive doctrine, the bread and wine are ſolemnly offer'd to God in ſacrifice, as his gifts and property, lent to us for his glory, and our benefit: and in that part of divine worſhip, the ſacrifice of Chriſt upon the croſs is commemorated, and repreſented anew to God the father, in the name and behalf of the whole church of Chriſt. This is the reaſon, that the communion-office only ought to be properly call'd the Liturgy, becauſe in that only the antient church taught there was a proper ſacrifice of the bread and wine, as God's gifts, and ſymbols of Chriſt's body and blood; and this all the old Liturgies agree in, none excepted. So that if you find any communion-office to want that ſacrifice of the bread and wine, it deviates from the antient Liturgies. For the bare ſacrifice of prayer, and praiſe, is figurative, and is not that ſtrict ſacrifice, in which all the antients agree.

Now the word Liturgy is apply'd to any public form of prayer or worſhip, and in conformity to that large prevailing ſenſe of the word, I here uſe it in the ſame acceptation.

Give me leave, after this account of the word Liturgy, now to explain what I mean by the word Primitive.

By Primitive, I mean moſt antient, of the earlieſt uſe in the church of God: that is, the Old and New Teſtament, and the firſt writers after them. Next to the Bible, the greateſt value is to be ſet on theſe antient writers; and where the mind of Chriſt and the apoſtles is dark, doubtful, or imperfectly given us in the New Teſtament, (as all confeſs it ſometimes is, for all make uſe of the oldeſt writers to juſtify their tenets, where they can, when they are told thoſe tenets are not literally in the New Teſtament) I ſay, where our ſcripture is obſcure, or dubious, the primitive writers are the beſt explainers of it. And this is an agreed maxim. For inſtance; the obligation of the chriſtian ſabbath, (as ſome call it) or Lord's day, the baptizing of infants, the government of the church by biſhops over large dioceſes, the neceſſity of forms of prayer, and ſeveral other things held by various profeſſions, are none of them clearly enjoin'd, or ſet forth, in the New Teſtament, for then there would have been no farther diſpute about them; but they that maintain thoſe doctrines, ſay, that the primitive writers tell them ſo; they ſay, that they are the principles and the cuſtoms of the antient church, and that theſe principles and cuſtoms are the beſt interpreters of God's word, in theſe matters. So that you ſee, I hold no more, in point of principle, than all other chriſtians would be thought to hold; but I have found ſeveral material articles in the primitive writers, maintain'd by them as openly, and as generally, as thoſe above-mention'd, and which thoſe chriſtian profeſſions do not eſpouſe from thoſe writers, or affirm the contrary: and therefore I encounter them with their own weapons, either let them admit the primitive evidence in all caſes, where it really ſhews it ſelf, or let them forbear to plead that evidence in any caſe. I have the ſame right of making my appeal to antiquity, as they have; and there is not a profeſſion in Chriſtendom, which does not hold ſomething that is not in the New Teſtament, and which it takes from the neareſt times of antiquity to it.

For inſtance: Every profeſſion among us aſſerts, that the collection of writings which we call the New Teſtament is of divine inſpiration and authority. But where are we told in the New Teſtament that Mark and Luke were inſpir'd? They were not apoſtles, but evangeliſts; they were not of the twelve, nor is it ſaid in the New Teſtament, that their books are of divine authority. True, the antient church receiv'd them, and therefore they are receiv'd. Nay, where is it ſaid or atteſted, that the preſent books, which make our New Teſtament, are all that ſhou'd make it, or that all or any of them were written by the perſons whoſe names they bear, or that they are compleat and uncorrupted, as they left them, or that we are oblig'd to receive them as divine? All this we have from the witneſs of the antient church. Theſe books neither do, nor can atteſt themſelves, but the primitive writers are, and are agreed to be, the vouchers of them.

So that, you obſerve, all profeſſions hold ſomething, only from the primitive writers, which they do not expreſly find in the ſcripture it ſelf, and therefore they are bound by their own principles to join iſſue with me, and own the moſt antient writers to be good evidence in all matters equally atteſted by them.

The word primitive being thus clear'd, we come next to the word Oratory: This is taken in a variety of ſenſes; it either means a place, where devotions, or orations, or both are us'd; or the perſons that join and aſſiſt in them; or it implies the art of rhetoric, or of ſpeaking well. It is here taken for the place and perſons of this aſſembly, and it is dedicated to all the purpoſes of univerſal learning, as well as religion; ſo that it is not only the moſt rational and uſeful, but the moſt compleat and polite inſtitution of the kind that has appear'd, unleſs any other can be produc'd, which is equally calculated to all thoſe purpoſes. There are indeed what are call'd congregations and fathers of the Oratory abroad, founded by Philip of Neri, but that is a monaſtic inſtitution, and entirely eccleſiaſtical. The famous Malebranche, author of the ſearch after truth, was one of them. May that be the ſearch, and the attainment of our Oratory. What is truth, is a hard queſtion of Pilate; and it would be ſtill more hard, if there was not, at leaſt, one public inſtitution in the world for the reſolving it. The antiquity of Oratories in the Jewiſh and Chriſtian churches, with the antient and modern authorities for them, from Epiphanius, &c. Cave, Horneck, Wilkins, &c. will be elſewhere conſider'd.

I call this the firſt part of the Liturgy, becauſe it is only deſign'd as an introduction to more ſubſequent parts: It will always be us'd, but it will not be the only one that will be us'd. I intend the whole to be a compleat ſyſtem of public and private devotions, in the moſt primitive method, for all the intentions of the chriſtian life, that all people may have the ſatisfaction of praying to God, as near as poſſible, in the way in which the firſt believers pray'd to him, and ſo have a greater comfort in their worſhipping of God, and a greater ſecurity that their prayers will be accepted, their ſins pardon'd, their departure out of this life peaceable, and their everlaſting happineſs attain'd.

This at preſent is only a form of morning and evening prayer, being all that we have immediate occaſion for: The reſt will be publiſh'd, when the exigency of the thing requires it.

A form of prayer is expreſſing our deſires to God in ſet words, matter or method. There is nothing in the ſcripture it ſelf that obliges us, or even makes it more convenient, always to uſe the very ſame words when we pray; it leaves it entirely to private diſcretion and ability. If a man be not able to vary his language when he prays, he ſhould uſe a form; but if he be able, he is at liberty to alter his expreſſions, as his mind and devotion prompt him.

But here it is to be obſerv'd, that it is the matter and method of prayer, that make the form, as much as the words: they that change their words, have the materials and order of them frequently diſpos'd before; and by this means they uſe a form; as well as others, who uſe always the ſame words. They may have the matter and method in their underſtandings, and leave the expreſſion to follow. This is praying by a form in the mind; and the only queſtion is, whether we ſhall be confin'd to the ſame words on all occaſions. God has decreed nothing in this matter, nor has Chriſt left an authority with any perſon among us to decide it. The king is confeſs'd to be head of the church; and he, with the parliament, have empower'd all religious aſſemblies to uſe their own method of prayer.

This therefore is not impos'd as neceſſary, (no man having a right to over-rule another in this caſe) but is only propos'd as expedient.

No party ever yet oppos'd the uſe of forms of prayer, as ſuch, in general. Baxter compos'd a ſcripture-form, which he offer'd to the church-divines, after the reſtoration. The directory amounted pretty near to a ſyſtem of forms; and ſeveral diſſenters have written forms of prayer, as Henry in particular.

All that they oppoſe, is the being confin'd to one form more than another; becauſe as Chriſt has left this point free, it ought, in their opinion, to continue ſo. It is not contrary to their principles to uſe a great part of the common-prayers; but to be oblig'd to uſe them, and no other, without a ſufficient divine authority to lay a reſtriction, is what they reject as unchriſtian.

In the moſt early times, after Chriſt, we do not yet find a clear proof, that the primitive church always us'd the ſame words, when they pray'd in public. The ſame matter and method of prayer in the ſacrament was commonly us'd; and this is teſtify'd by the conſent of the oldeſt Liturgies, all concurring in the ſame matter and method. And the moderns have departed from that identity of matter and method in the old Liturgies: this is what is charg'd upon them; not departing from the words and language, which were left, as far as I can find, in the firſt ages, arbitrary and unimpos'd. But the matter and method are the moſt eſſential things, and the very words themſelves are leſs conſiderable; ſo that the preſent queſtion with the moderns is a more important queſtion, than that which relates to forms of prayer, as meant of the words only.

This is a ſhort comment on forms of prayer, to explain that part of the title of our Liturgy, which ſays, it is not impos'd as neceſſary, but barely propos'd as expedient, till by proper ſteps a perfect Liturgy can be had; that is, a Liturgy perfectly primitive.

The next thing is, that it is full: that is, it takes in all the neceſſary parts of prayer, and each article proper to each part, expreſly, or by a natural and ready implication. For no form in the world can expreſs every poſſible want, or every poſſible deſire of all perſons, who join in each congregation: who knows the whole heart, and all the private wiſhes and neceſſities of every individual perſon? All that can be done, is to reduce them to the moſt compleat general heads, and leave each perſon, when the prayer is ſaid, privately to mention, or offer, his peculiar occaſions under its proper diviſion in the ſervice.

The next point is, that it is regular: Not that this firſt part of the Liturgy is fram'd in the moſt natural diſpoſition of the parts of prayer: I would ſhew my charity and reſpect to the ſervice commonly us'd, ſo as not to ſhock the people, at firſt, by too groſs a departure from it. I have therefore choſen to put this part in the common method, to comply with the prepoſſeſſions of weak brethren, and therefore you ſee it entirely runs in the uſual channel.

Only, that it is compendious; it has been complain'd, that there is a tedious length in the ſervice, and a repetition of the ſame things; which palls and flattens devotion, and often debars men from the public aſſemblies.

This, perhaps, may partly ariſe from the confuſion of putting three ſervices into one in the mattins, the litany, and the communion-office.

As I have here kept this method, it has forc'd me alſo to ſome repetitions, which had I choſen another method, I would have avoided. But they are extremely few. I have made the epiſtle and goſpel ſupply the place of the ſecond morning leſſon, becauſe they are out of the New Teſtament; I only uſe one hymn after a leſſon, becauſe the others often come in courſe, in reading the pſalms and leſſons: I have reduc'd the litany and verſicles to leſs than a fourth part of the former, and yet have included all the ſenſe.

If therefore any juſt exceptions can be laid againſt the fulneſs, regularity, and brevity of this firſt part of the Liturgy of the Oratory, they are ſuch only, as neceſſarily ariſe from the uſual method of the ſervice, to which I thought it proper to limit my ſelf in this firſt eſſay, and which, when I compoſe a form in its natural order, will be perfectly redreſs'd. But I had powerful reaſons at firſt to uſe this method, and therefore cannot juſtly be chargeable with any objections that are only owing to the courſe and neceſſity of that method, and not to my particular choice or diſpoſition.

In order to make this Liturgy the moſt unexceptionable, and ſuch a one as men, however differing in religious opinions, ſhould be moſt likely engag'd to agree in, I have drawn the greateſt part of it from the ſcripture it ſelf. A man muſt be wary in objecting to it, for fear of objecting to his Bible. It is not I, but God himſelf, that ſpeaks in almoſt every page of it: It is the language of Canaan; and to ſpeak my private opinion, I think it a great preſumption for men to put their own compoſitions into public forms of devotion. One man having as good a right to compoſe prayers as another, there will be no end of human compoſitions; and if it be poſſible to draw up a Liturgy, that ſhall bid the faireſt for uniting all chriſtians in its uſe, it muſt either be a ſcripture-liturgy, or none at all; for if men will not agree to uſe the language of God, how ſhall they agree in the language of a poor mortal, like themſelves?

This I employ therefore, as an expedient to make different parties join in the ſame worſhip; and I need not tell you, how amiable a thing it is to dwell together in unity.

What I have not drawn from thoſe books that are, among us, ſcripture, I have drawn from other primitive writings, that are receiv'd publickly; as the prayer of Chryſoſtom,

ſoſtom, the moſt antient Liturgy of the Apoſtolical Conſtitutions, &c.

There have been large differences about the genuineneſs and author of that book: What moſt learned men now agree in, is this, that it is a faithful and authentic report of the principles and cuſtoms of the apoſtolic age, and of the times neareſt to it.

It is ſufficient that the ſenſe of it is apoſtolical, and moſt truly primitive: I do not contend about the words, but I aſſure you of one thing, that there is ſo large a number of unexceptionable witneſſes in antiquity to theſe conſtitutions, that if they be not authentic, we ſhall hardly know what is authentic. The ſame men atteſt the conſtitutions, who atteſt the New Teſtament; and therefore if we muſt not believe the evidence of the conſtitutions, how muſt we believe the evidence of the other?

If any perſon objects, they are interpolated, and therefore leſs to be credited; I would know, when, and where, and by whom they were interpolated? How do I know, by that way of arguing, but my Bible may be interpolated and corrupted? Men muſt be cautious of reaſonings, that will ſhake all the traditional certainty of our religion.

I therefore, on the moſt clear and univerſal hiſtorical demonſtration, receive the conſtitutions, as an exact account, in ſubſtance, of the thoughts and cuſtoms, the worſhip and diſcipline of the primitive church; and as ſuch, I have tranſplanted ſome prayers from them, which are moſt truly apoſtolical. And there is a ſimplicity, an elevation, a grandeur, and a flame of primitive devotion in the prayers of the conſtitutions, which are not to be parallel'd in the beſt human compoſitions.

I dedicate this Liturgy to all ſincere Lovers of their religion, and of their country. For what chriſtian can be againſt the primitive church, and what Engliſhman, but muſt wiſh it was recover'd? Every friend to truth, learning, charity, and moderation, muſt be a well-wiſher to a religion that promotes all of them; and all, who admire the good old days of their beſt and wiſeſt forefathers, muſt long for its revival: I could demonſtrate, that the primitive ſyſtem is the moſt advantageous to civil government, and to the lives, liberties, and properties of men *; but this muſt neceſſarily be the ſubject of a ſeparate conſideration: However, that thoſe days were good, as well as old, let their hiſtory demonſtrate, that they were our beſt forefathers, let their characters, lives, and ſufferings prove, and that they were alſo wiſeſt, let the advantages, the opportunities they enjoy'd, by their nearneſs to thoſe who knew Chriſt in the fleſh, be a convincing argument.

Advance we now to the preface of our Liturgy.

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* Becauſe it diſclaims all the dominion of men over the faith of others, and all compulſive claims of power, tythes, dues, and ſecular emoluments.

Here is one expreſſion, that may demand an explanation: It is ſaid, that the conſtitutions of Clement may juſtly enough be call'd the apoſtles common-prayer-book; by this it is meant, that the matter of the prayers, in the conſtitutions, was often us'd as it ſtands, in the apoſtolic age; not that they us'd any particular common-prayer-book; but this is the moſt antient and beſt atteſted Liturgy we have, ſince the times of the apoſtles: ſo that whenever a prayer is call'd here apoſtolical, it is meant, that it is taken from thoſe conſtitutions.

The enſuing paragraph appeals to the ages of the four firſt general councils, for the religion of the Oratory. They were the firſt of Nice, in the year 327 after Chriſt: that of Conſtantinople, in the year 383: of Epheſus, in the year 433; and of Chalcedon, in the year 451. So that theſe ages are the beſt part of the five firſt centuries

The reaſon of bringing the primitive times ſo low as this period, is, that the four firſt general councils are allow'd to be judges of orthodoxy by act of parliament, 1 Eliz. ch. 1. Now if they be judges of the purity of faith, which is the moſt fundamental part of the chriſtian religion, conſider'd as a particular religion, the times in which they flouriſh'd muſt be allow'd orthodox in worſhip by our laws. The old Liturgies, to which I appeal, which all agree with one another in certain points, and in the ſame points differ from the modern, were all within this period. So that the old Liturgies, the matter and method of which I contend to be ſo primitive and apoſtolical, ſtand yet upon this authority in law, that the four firſt general councils, which us'd the form of the old Liturgies, are made judges of orthodoxy by our ſtatutes. So that we muſt beware we are not condemn'd by our own judges of orthodoxy.

In the 1ſt Homily concerning the ſacrament, the church eſtabliſhes the ſenſe and practice of the primitive fathers in divine worſhip to be the beſt rule, to be eſpecially and before all things obſerv'd. This is all we pretend: but the practice of thoſe fathers materially differs from the modern practice. We therefore comply with that homily, in obſerving, before all things, the primitive practice; and ours is the avow'd principle of the church of England, which differs in practice from her own principle: and an evidence, who contradicts himſelf, is not to be believ'd. Leſt any ſhould think we fetch the primitive church too low, by taking in the five ages of theſe councils we add this reſtriction, that if an oppoſition be prov'd between the general ſenſe of any two periods of time in that compaſs, and all other reaſons be equal, we adhere to the ſenſe of the more antient; ſo that by enlarging the primitive period, we do not the leaſt injuſtice to the higheſt antiquity.

The wonderful agreement of all the antient Liturgies is a proof, that the whole church of Chriſt, however diſpers'd in time and place, did concur in one certain method of divine worſhip in the ſacrament, tho' they did not always uſe exactly the ſame words. And this general conſent, confirm'd by the opinions and writings of all ages, is to me a proof, that they look'd upon that method to be the will of Chriſt and the apoſtles. For why ſhould they elſe be ſo tenacious of it at all times, and in all places? It is from a conſent, like this, that we take the truth of the New Teſtament: and if we deny to be concluded by ſuch a conſent in the caſe of Liturgies, we ſhake our beſt argument for our ſcripture. This tends to deſtroy all reveal'd religion: ſo that it is not a ſlight matter for which we contend.

This univerſal agreement is a proof of the will of Chriſt and his apoſtles, and their will is obligatory on every chriſtian.

There is no private hypotheſis, or theory, no ſlight of fancy, in this ſcheme; it is an expreſs application to the antient writers, and the facts of our religion. So that there is not a line of a prayer of my own compoſing in the Liturgy, nor any mixture of my imagination in the eccleſiaſtical inſtitution of the oratory. The next paragraphs of the preface relate to the notion of ſchiſm, and the proving this to be no new profeſſion of chriſtianity.

As to the firſt, I would aſk this queſtion, Who is a judge between me and God, in the caſe of my religion? If God has made no ſuch judge, I have as good an authority to preſcribe to another, as he has to me; and he is, by conſequence, as much guilty of a ſchiſm from me, as I am from him, if we take different methods of worſhip.

So that the notion of ſchiſm falls ſo far equally on either ſide, becauſe none has a greater right of judging than another. If reaſoning will conclude it, I ſay, that he who ſeperates from the antient way of worſhip of the primitive church, is guilty of the ſeparation, becauſe the moſt primitive muſt be the moſt true.

The church of Rome calls thoſe ſchiſmaticks, who ſeparate from her, tho' they plead her errors and corruptions for that ſeparation. But do they therefore think themſelves ſchiſmaticks, in the ſight of God; becauſe ſhe calls them ſo? No, ſay they, we think ſhe is groſly erroneous, and therefore we ſeparate from her; we regard not her charge of ſchiſm, becauſe we have reaſon to ſeparate, and ſhe has no authority to oblige us to the contrary.

I uſe the ſame plea, I think the modern churches groſly erroneous, and I therefore divide; and I think he only that ſeparates from the primitive church is guilty of ſchiſm. And whom has God made a judge between us, to determine the controverſy?

An authority of judging for another in points of religion, can never be a proteſtant principle, but a contradiction to it: Indeed the Roman church is admitted by all of that communion to judge for them, becauſe they look upon her to be infallible; but the reform'd allow no infallibility any where: What difference is there between popery and proteſtantiſm, if, in the proteſtant religion, I have not the liberty to judge for my ſelf? or if a man be oppreſs'd for his religious opinions? If a proteſtant church ſets up a right of judging for others, the Romiſh church does no more: only the abſurdity is, that the former judges for you, without ſo much as pretending to be more infallible than you are your ſelf; and the other lays a claim to infallibility: and therefore to an implicit faith in her followers.

Having clear'd the charge of ſchiſm by the want of infallible authority, and a proper right to decide, (beſides the invalidity of the Engliſh epiſcopate) we go on to ſhew, in the ſame paragraph of the preface, that there is nothing new in our profeſſion. All parties have in ſome degree, ever appeal'd to the primitive writers, and none think a form, in it ſelf, unlawful. Indeed none have ſolemnly made this ſimple appeal the foundation of a diſtinct profeſſion in this manner; none have made any regular ſteps to an antient Liturgy, by propoſing either an entire, or a mix'd plan of that tendency: ſo far this is particular; but it is no diſadvantage, unleſs to ſtrike into a path that has been hitherto eſcap'd, can be term'd an objection. Our principles are the ſame with thoſe of many others, but our application of them, and our execution of the deſign is different.

In the concluding paragraphs of the preface we teſtify our charity to thoſe that differ from us, that we are not only willing, but deſirous to communicate with them, as far as we are capable; we alſo proteſt againſt heterodoxy or corruption, neither of which can be primitive: But to enlarge the bounds of certainty in knowledge, human and divine, and to advance, by that means, the utmoſt happineſs of mankind in this world and another, is the full extent of the purpoſe of the Oratory.

The next article is the Rubricks, ſo call'd, becauſe antiently written in red characters by way of diſtinction.

The firſt there denotes, that as we differ in our ſentiments of a chriſtian Liturgy from others, we alſo vary in our reading and preaching. We inſiſt on a ſtudy and practice of the proper natural rules of ſpeaking and action, as the moſt perfect manner of enforcing the word of God; and we think a preacher oblig'd in conſcience to uſe the moſt perfect manner of delivering it.

And that this may not be thought merely external and ſuperficial, we expreſly require it to be founded on a juſt impreſſion in the mind and heart of the preacher, and a ready memory or command of the whole performance.

We demand the ſame in our reader, that the public devotions may not ſuffer in their force or influence by the injuſtice that is done them in the practice of them.

This is the firſt inſtitution, that enjoins this regular diſcharge of reading and preaching; and it is the height of all that can be propos'd in thoſe functions.

The ſermons and lectures are alſo directed to be a compleat courſe of theology in all its branches. This is another advantage in our deſign.

The primitive church is to be the ſtandard of all; and that the government may be ſatisfy'd of our peaceful behaviour, it is a diſtinct rule, That nothing contrary to the laws of the realm be ſaid or done in the Oratory. We could eaſily demonſtrate, that primitive chriſtianity is not only the moſt inoffenſive, but the moſt commodious to the civil rights and welfare of this kingdom, of any other religious ſyſtem.

I have divided the morning-prayer into three ſervices, as they really are diſtinct in themſelves, and the neceſſity from cuſtom of uſing them all together is a confuſion in method.

In the preparatory ſentences of ſcripture I have inſerted a number that relate to this congregation, as it ſtands peculiarly diſtinguiſh'd on the antient footing: Some alſo are interwoven, which belong to the qualification of heart we ought to obtain, before we begin the ſervice of God; for this was all neceſſary to introduce the whole devotion.

In the exhortation (which is in ſcripture-words, as alſo are the confeſſion and abſolution) there is an encouragement to recover the antient faith, by the unity it would produce in judgment and religion. This takes in beſides, all the parts of prayer, and hearing the word of God.

The confeſſion includes every article of the acknowledgment of ſin, repentance, prayer for pardon, and amendment. The abſolution is a declaration of the Goſpel-authority in the very words of that commiſſion, to remit and retain ſins. The parts immediately following, which are ſcriptural, or primitive, are retain'd.

The Gloria Patri is made entirely primitive, it being, in the firſt, ages, the univerſal cuſtom to give glory to the father, thro', or by the ſon, in the holy ghoſt. Glory to the holy ghoſt is not the primitive chriſtian worſhip.

There is nothing requiſite to be farther clear'd; the prayers being ſcriptural, or apoſtolical, are therefore liable to no objection, to which the compoſition of a mere man would have been obnoxious.

I ſhall conclude with one remark on the evening ſervice: that, as in the morning, there was one leſſon from the old teſtament, ſo in the evening, one is directed from the new: and from ſuch writings, as were us'd in the primitive church. For the two epiſtles of St. Clement to the Corinthians, the epiſtle of Barnabas, the book call'd the ſhepherd of Hermas, and the conſtitutions of Clement, and ſome other writings, were publickly receiv'd and read, as the ſcripture, beſides the books of our New Teſtament, if they were all read in the times of higheſt antiquity: We take the liberty to vary our liturgy, very much from the pattern of the common prayer book, which has been more than once alter'd; tho' at firſt it was enacted to have been made by the aid of the Holy Ghoſt; and one ſpecimen of the judgment ſhewn in the alteration of it is this: In the prayer for the Parliament, in the reign of Charles II. the word Religious was added to the king's title; an epithet which ſome will not think the moſt ſtrictly proper to that Prince, when they conſider (beſides other things) that in Scotland he took the covenant, and made a declaration reflecting as deeply on his father's memory, as his greateſt enemies ever pretended to reflect upon him.

10 JY 57

THE
Primitive Liturgy:
For the Uſe of the
ORATORY.

PART I.

Being a Form of Morning and Evening Prayer, not impos'd as neceſſary, but propos'd as expedient; as full, regular and compendious, as the uſual method will admit; taken entirely from Scripture, and the primitive Writers, but eſpecially the moſt antient and authentick Liturgy of the Apoſtolical Conſtitutions.

BRITISH MUSEUM

TO

All ſincere Lovers of their Religion,

And of their Country;

Of Truth, Learning, Charity, and Moderation;

TO

All honeſt Admirers of the good old Days of their beſt and wiſeſt Forefathers,

This Firſt Part of the

Primitive LITURGY

Is moſt humbly dedicated.

BRITISH MUSEUM

Preface.

IN this Eſſay, the method of the uſual ſervice is preſerv'd, in compliance with the uſage and taſte of the people; what is ſcriptural and primitive, is retained: Prolixity and repetition are avoided, and the reſt ſupplied from the word of God and the moſt antient Liturgy of the Conſtitutions of Clement, which may juſtly enough be called the * Apoſtles common prayer-book, having been proved in the main genuine, and much the moſt valuable relique of ſacred antiquity.

The religion of the Oratory is that of the primitive church, in the ages of the four firſt general councils; they are approved by parliament 1 Eliz cap. 1. And the ſenſe and practice of the primitive fathers, in divine worſhip, is eſtabliſhed by the church of England, as the beſt rule, TO BE SPECIALLY AND BEFORE ALL THINGS obſerved; that is, even before her own rules and practice, if they ſhould happen to depart from the original ſtandard. Hom. i. Concerning the ſacrament. Part i. So that the church of England is really with us, we appeal to her own principles, and we ſhall not deviate from her, unleſs ſhe deviates from herſelf, and thoſe very primitive fathers and councils, which ſhe profeſſes to receive.

In the firſt ages of the church we make this difference, we pay the greateſt deference

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* Note Whenever a prayer, &c. is called here apoſtolical, it is meant, that it is taken from thoſe Conſtitutions.

to the moſt antient: ſo that if a contradiction be demonſtrated, between the ſenſe of a former and a ſubſequent period, in thoſe times, we do, ceteris paribus, prefer the former.

We profeſs to uſe, as far as we are allowed, any primitive Liturgy, that falls within that compaſs of time. But, as antiently, all the forms of prayer do not appear to have been written, we do not think the uſe of a written form to be, in it ſelf, eſſential. The oldeſt chriſtians conveyed ſeveral of their forms of prayer, as well as of faith, by oral tradition, concealing them in a more myſterious manner, to prevent their abuſe and profanation by the heathens, as well as for other reaſons. Forms they were; ſettled modes of expreſſing their devotion and belief, in reality; tho' not always, or neceſſarily written, but communicated by word of mouth to the μεμυημένοι, or the initiated, thoſe who were admitted to baptiſm, and the holy communion.

The moſt perfect chriſtian worſhip is that, which, by the general teſtimony of the firſt ages, appears to be moſt ſuitable to the will of Chriſt and his apoſtles. Till that can be perfectly had, this Liturgy is offered as one ſtep towards it. The knowledge of their will is obligatory on the conſcience of every chriſtian, and the univerſal ſtyle and conſent of the antient Liturgies and writers, is a demonſtration of their will, equally, as we believe the like teſtimony to prove the canon of the New Teſtament. To deny this evidence, will invalidate our Bibles; and corruption, error, infidelity and atheiſm, are the natural conſequences of departing from primitive chriſtianity.

If any man therefore enquires what title we aſſume, diſtinct from other perſuaſions, it is that of the PRIMITIVE church. We do not form a new theory or hypotheſis of our own, upon that title, as others do, but we appeal to the antient writers, facts, and traditional doctrines themſelves, and the conſent of thoſe writers we eſteem the beſt comment on the New Teſtament.

If any perſon enquires, what perſuaſion we adhere to, in point of church-government, that was in being at the revolution, (tho' it is not neceſſary that our perſuaſion ſhould be then in being, all proteſtants being equally indulged, and no particular ſyſtems being defin'd, or limited by parliament) it is that of thoſe, who judge themſelves not to depend on other congregations.

This we maintain, till a * neceſſary dependency is proved from the primitive writers. This, and the right of judging for our ſelves in religion, and other reaſons we have to plead, will as fully anſwer any charge of ſchiſm upon us, as it will vindicate all other proteſtants, in being DISSENTERS FROM THE CHURCH OF ROME: Let me add, by the way, that the primitive church was, or pretended to be in being, at and before the revolution, ſince every ſect did then pretend to be primitive, and ſeveral of their leading men argued on our principles, that is, they made the conſent of the antients the

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* One reaſon, among many others, againſt ſchiſm, is, that M. P.'s conſecrating clauſe made him no biſhop, ſo that we have no clergy. Another, in this dioceſe of L. that there are ſaid to be three, who pretend to be biſhops of it, a papiſt, a nonjuror, and a churchman; where therefore the ſchiſm lies, is a myſtery.

beſt evidence, next to ſcripture; we hold no principle, that was not held by ſome of them at and before that time; ſo that our Scheme is far from being novel, or giving riſe to a new ſect. Tho' it is certain, that one man is at liberty to offer and purſue his ſenſe of antiquity, as much as another, provided he acts conformably to the laws of the kingdom.

No perſonal reflections, railings, or invectives on thoſe who differ from us, ſhall ever enter the diſquiſitions of the Oratory. All the weapons we profeſs to uſe, are thoſe of learning, reaſon, and univerſal charity.

There is nothing in our ſcheme, which tends to heterodoxy or corruption: Thoſe could never have tainted any eccleſiaſtical inſtitution, was each adjuſted by the primitive ſtandard.

The other parts of our Liturgy ſhall be occaſionally publiſhed; and the points, in which the modern churches differ from the primitive, with the rationale of the queſtion, ſhall be diſplay d. The antient forms of celebrating the ſacrifice of the altar, are ſo noble, ſo juſt, ſublime, and perfectly harmonious, that the change, alas! has been made to an unſpeakable diſadvantage.

To conclude; no man can be an enemy to this inſtitution, who is either a chriſtian, or a friend to religion. It is deſign'd to give offence or diſturbance to none, but be a common benefit to all the world. If ſcience and literature, if love of truth, if candor, impartial thinking, conſcience, peace, and liberty, be valuable things, they are promoted and aſſerted, to the laſt degree, in the plan of the Oratory.

Rubricks.

1. LET the reading of the Liturgy be always perform'd according to the laws of ſpeaking and action, eſtabliſhed in the Oratory, founded on a juſt impreſſion in the mind and heart of the reader, and a ready command and memory of the whole ſervice. The voice and geſture varying, as the thing requires.

2. Let all ſermons and orations be delivered according to the ſame rules of ſpeaking and action.

3. Let the lectures and readings be read with diſtinctneſs and propriety in the ſpeaking and addreſs.

4. Let the prayer before ſermon be entirely left to the diſcretion of the preacher.

5. Let the members of the Oratory form an amicable ſociety, for mutual defence and convenience.

6. Let the rules of the primitive church be obſerved in all things, as far as the prejudices of the world, and the circumſtances of things will allow.

7. Let nothing contrary to the laws of the realm be ſaid or done in the Oratory.

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7. Let nothing contrary to the laws of the realm be ſaid or done in the Oratory.

8. Let the ſermons and lectures be a compleat and regular courſe of practical and primitive theology, in all its branches.

9. On the Lord's-day, between Eaſter and Pentecoſt, let all pray ſtanding: let all ſtand, when any part of the goſpel is read.

10. Feaſts, are all Lord's-days, all Sabbath-days, or Saturdays, Eaſter-day, its Octave. the 50 days from Eaſter to Pentecoſt; Aſcenſion, and Pentecoſt; beſides the feaſt of the nativity, and days of the apoſtles, &c. of later inſtitution.

11. The men and women are to ſit ſeparate in the public aſſemblies.

12. The faſts are, Paſſion-week, eſpecially Friday and Saturday till day-break; all Wedneſdays and Fridays (except between Eaſter and Pentecoſt) and the five middle days before Paſſion week, till the ninth hour, or till evening. Alms, devotion, abſtinence from fleſh and wine, &c. are eſſential to faſting.

13. The Litany ſhould be ſaid at noon, on Wedneſdays and Fridays.

14. Let the Pſalmody be before prayers, and before and after ſermon, and before the third ſervice at the altar: 1, 2, 3, or 4 verſes, or more; as the inſtitutor directs. Let the Pſalmodiſt ſay, To the praiſe of God, let us ſing a part of the——Pſalm, verſe the——&c.

15. Let any eminent preacher, properly recommended, be admitted to preach in the Oratory, and to uſe his own method of prayer before ſermon, the common prayers not being always in themſelves eſſential.

16. Let the Oſtiaries perform their duty; taking care, that the avenue to the ſeat-door be properly guarded, and no diſturbance ariſe in the time of ſervice.

17. Let all things be done decently, and in order: And the laws of the land, which favour religious aſſemblies, publickly authorized, be ſtrictly put in execution.

18. Let primitive antiquity be the conſtant ſearch of the Oratory, and its prevailing maxims be gradually opened, ſettled, and put in practice.

The Firſt Service.

1. Let ſome of theſe Scripture-Sentences be read.

1. Enter not into judgment with thy ſervant, O Lord, for in thy ſight ſhall no man living be juſtified.

2. Where two or three are gathered together in my name, there am I in the midſt of them.

3. Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

4. Know how thou oughteſt to behave thy ſelf in the houſe of God, which is the church of the living God, the pillar and ground of truth, the gates of hell ſhall not prevail againſt it.

5. Awake, O arm of the Lord; awake, as in the antient days, in the generations of old.

6. Take away the accurſed thing from amongſt you, leſt ye be conſumed in all their ſins.

7. Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee.

8. When Hilkiah had found the book of the law in the houſe of the Lord, king Joſiah ſaid, Go, enquire concerning me, and Iſrael: for great is the wrath of the Lord, becauſe our fathers have not kept the word of the Lord, to do after all that is written in this book.

9. Thus ſaith the Lord, Stand ye in the ways and ſee, and aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls.

10. Be aſtoniſhed, O ye heavens, for my people have forſaken me, the fountain of living waters, and hewed them out broken ciſterns, deviſing wicked imaginations.

11. Henceforth be no more children, toſſed to and fro with every wind of doctrine; but ſpeaking the truth in love, grow up unto him in all things, which is the head.

12. The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt; all kings ſhall fall down before him, all nations ſhall do him ſervice, and unto him ſhall the gathering of the people be.

13. There is one body, and one ſpirit, one Lord, one faith, one baptiſm, one fold, and one ſhepherd, the great ſhepherd and biſhop of your ſouls.

14. If any will not hear the church, let him be to thee as an heathen man, and a publican.

15. Chriſt gave himſelf for the church, that it ſhould be holy, and without blemiſh.

16. Search in the books of the records of your fathers, and return to the Lord, leſt haply ye be found even to fight againſt God.

17. I will be ſanctified in thoſe that come nigh me, and before all the people I will be glorified.

18. The Lord added to the church daily ſuch as ſhould be ſaved.

19. The good Lord pardon every one, that prepareth his heart to ſeek God, the Lord God of his fathers, tho' he be not cleanſed according to the purification of the ſanctuary.

20 Sanctify the Lord God in your hearts: worſhip the Lord in the beauty of holineſs.

21. He did evil, becauſe he prepared not his heart to ſeek the Lord.

22. In the way of thy judgments have we waited for thee; the deſire of our ſoul is to thy name, and to the remembrance of thee.

23. The earth is defiled under the inhabitants thereof, becauſe they have tranſgreſſed the law, and changed the Ordinances.

24. Thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear. The glory of this latter houſe ſhall be greater than that of the former.

The Exhortation,
Confeſſion, } in Scripture Words.
Abſolution,

The Exhortation.

Dearly beloved brethren, ſuffer, I beſeech you, the word of exhortation; continue ſtedfaſtly in the apoſtle's doctrine and fellowſhip, and contend earneſtly for the faith, which was once delivered to the ſaints: that ye may all ſpeak the ſame thing; that ye may be perfectly joined together in the ſame mind and judgment. When ye are gathered together, in the name of our Lord Jeſus Chriſt, confeſs your faults, praying always with all ſupplication and thankſgiving. Hear ye now what the Lord ſaith, and worſhip at his footſtool, for holy and reverend is his name.

The Confeſſion.

HOly Lord God Almighty, which art, and waſt, and art to come; we are before thee in our treſpaſſes, and confuſion of face belongs to us, becauſe we have ſinned againſt thee. Every imagination of our thoughts is evil. We have known to do good, and have not done it, and our miſdeeds prevail againſt us. But be thou merciful to our unrighteouſneſs, and forgive us that great debt. Turn not away the face of thine anointed, Jeſus Chriſt the righteous, who is the propitiation for our ſins: and let his grace, which bringeth ſalvation, teach us to live ſoberly, righteouſly and godly in this preſent world, for Jeſus ſake. Amen.

The Abſolution.

ALmighty God, the father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; juſtifying us freely by his grace, through the redemption that is in Chriſt Jeſus; who ſent his apoſtles, as his father ſent him, and is with them always, even to the end of the world: He remitteth whatſoever ſins they remit, and retaineth whatſoever ſins they retain. Let us therefore acquaint our ſelves with him, and be at peace, that we may bring forth worthy fruits of penance, that he would give us the manifeſtation of the ſpirit, to do thoſe things which are pleaſing in his ſight, that ſo we may enter into the joy of our Lord, by the name of Jeſus Chriſt. Amen.

Our father, &c.

O Lord, open thou our lips.

Reſp. And our mouth ſhall ſhew forth thy praiſe.

Save thy people, O Lord.

O Lord, haſte thee to help us.

Glory be to the Father, thro' the Son, in the Holy Ghoſt, &c.

Praiſe ye the Lord.

The Lord's name be praiſed.

Then the Pſalms for the day, with the Gloria Patri at the end of each, as above.

Then one ſhort leſſon from ſome of the moſt beautiful parts of the Old Teſtament: Then the Hymn.

With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

¶ Then ſhall be ſaid aloud the moſt antient creed, made by the Apoſtles, moſt probably about 43 years after Chriſt; it not being ſafe for a Chriſtian to confide in any Creed made by uninſpir'd men; as all are, that are not in the Apoſtolical Conſtitutions, or other authentic writings of the New Teſtament.

1. I believe one unbegotten Being, the only true God Almighty, the Father of Chriſt, the Creator and Maker of all things, from whom are all things.

2. And the Lord Jeſus Chriſt, his only-begotten Son, the Firſt-born of the whole creation, who was begotten before the ages, by the good pleaſure of the Father.

3. By whom all things were made, both thoſe in heaven, and thoſe on earth, viſible and inviſible:

4 Who in the laſt days deſcended from heaven, and took fleſh, and was born of the holy virgin Mary;

5. And did converſe holily, according to the laws of his God and Father.

6. And was crucify'd under Pontius Pilate, and died for us;

7. And roſe again from the dead, after his paſſion, the third day, and aſcended into the heavens, and ſitteth on the right hand of the Father.

8 And again is to come at the end of the world, with glory to judge the quick and the dead: of whoſe kingdom there ſhall be no end.

9. And I believe the Holy Ghoſt, that is the Comforter, who wrought in all the ſaints from the beginning of the world; but was afterwards ſent to the apoſtles by the Father, according to the promiſe of our Saviour and Lord Jeſus Chriſt; and after the apoſtles, to all believers in the holy catholic church:

1 . And I believe the reſurrection of the fleſh;

11. And the remiſſion of ſins;

12. And the kingdom of heaven: and the life of the world to come. Amen

Lord, we believe; help thou our unbelief. Amen.

The Lord be with you.

And with thy ſpirit.

Let us pray.

Then this Apoſtolical Collect.

O God, the God of ſpirits, and of all fleſh, who art beyond compare, and ſtandeſt in need of nothing; who haſt given the ſun to have rule over the day and the moon and the ſtars to have rule over the night; Do thou look down upon us with gracious eyes, and receive our morning thankſgivings, and have mercy upon us; that this morning, and this day, may be with peace, and without ſin, as alſo all the time of our ſojourning; preſerve us in piety and righteouſneſs; grant us thy angel of peace, things good and profitable, a chriſtian departure out of this world, and life eternal, through Chriſt, with whom, glory, and honour, and worſhip be to thee, in the holy Spirit, for ever. Amen.

N. B. In the firſt ages, it was always the practiſe to give praiſe, glory, or thanks to God the Father, thro' the Son, in, or by the Holy Ghoſt; and the common doxologies, TO all of them, are not primitive. Thoſe in the Pſalmody ought to be thus corrected.

The Second Service.

A ſhort Scripture-Litany, comprehending all the matter of the larger.

O God the father of glory, have mercy upon us [miſerable] ſinners.

O God, our ſaviour and redeemer, have mercy upon, &c.

O God, our comforter and preſerver, have mercy upon, &c.

O God, who art all in all, the bleſſed and only potentate, &c.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins; ſpare us, O Lord, ſpare thy people, whom thou haſt redeemed with the precious blood of thy Son, and keep not thy anger for ever.

Spare us, O Lord.

From * all evil of ſoul and body, open or ſecret, in this world, or that to come, in the day of proſperity or adverſity, death and judgment;

O Lord, deliver us.

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* Here mention any thing occaſionally.

By the great myſtery of godlineſs, God manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the gentiles, believed on in the world, obedient to the croſs, received up into glory;

O Lord, deliver us.

Let it pleaſe thee to hear us, O Lord; bleſs thy church that is ſpread abroad; our ſovereign King George, his Royal Highneſs George Prince of Wales, the Princeſs, and their Iſſue, and all the King's Houſe: Proſper thoſe that wait at thine altar; ſtand thou in the congregation of the mighty, and teach our ſenators wiſdom; let thine eyes behold the nations, and let all the people praiſe thee.

We beſeech thee hear us, O Lord.

Let it pleaſe thee to give power to the faint, and to them who have no might, increaſe of ſtrength, to comfort thoſe who are on the bed of languiſhing †; and to forget not the congregation of the poor for ever; to raiſe up thoſe that be bowed down, and to ſave ſuch as be of a contrite ſpirit;

We beſeech thee hear, O Lord.

Let it pleaſe thee to remember thoſe that are in bonds, the infant and the orphan, the widow and the oppreſſed; to bleſs the houſe of thy ſervants, to look upon the affliction of thy handmaids, and make the journey of the traveller to proſper; to cauſe thy people to bring forth the fruits of the ſpirit, forgive our enemies, redeem thy converts with righteouſneſs, and to bleſs us with all bleſſings, temporal and eternal;

We beſeech thee hear us, O Lord.

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† Here mention any perſon occaſionally.

Jeſu, thou ſon of David, have mercy upon us;
Jeſu, thou ſon of, &c.
O Lamb of God, that takeſt away the ſins of the world,
Have mercy upon us.
O Lord, deal not with us after our ſins;
Neither reward us after our iniquities.
O Lord, ariſe, help us, and deliver us, for thy name's ſake;
O Lord, ariſe, help us, and deliver us for thine honour.
O God, let thy mercy be ſhewed upon us:
As we do put our truſt in thee.

The Apoſtolical Thankſgiving.

Let us pray.

O Our eternal Saviour, who alone art Almighty, and the Lord, the God of all beings the God of our holy and blameleſs fathers, the king of ages, who by Chriſt haſt made the whole world, and didſt diſpoſe every creature by an accurate conſtitution. How great are thy works, O Lord! In wiſdom haſt thou made them all: the earth is full of thy creation.

Wherefore every man ought to ſend up an hymn from his very ſoul to thee, through Chriſt, in the name of all the reſt, ſince he has power over them all by thy appointment.

We give thee thanks for all things, O Lord Almighty, that thou haſt not taken away thy mercies and thy compaſſions from us; but in every ſucceeding generation, thou thou doſt ſave and deliver; and in the laſt days haſt thou aſſiſted us by thy great High-prieſt Jeſus Chriſt thy Son. Thou haſt ſent Chriſt among men, as a man, being the Only Begotten God; thou haſt made the Comforter to inhabit among us, thou haſt ſet angels over us; thou haſt brought us into being when we were not; thou takeſt care of us when made; thou meaſureſt out life to us; thou afforded us food; thou haſt promiſed repentance. Glory and Worſhip be to Thee for all theſe things, through Jeſus Chriſt, now and through all ages. Amen.

Then this Scripture Bleſſing.

The Lord bleſs us and keep us; the Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

The

The Third Service.

The Sum of the Law and Goſpel.

HEar ye the royal law according to the ſcripture; Thou ſhalt love the Lord thy God with all thy ſoul, and thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets.

Antiphon.

Lord have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

Then this Scripture-Collect, including the matter of all the collects before the Epiſtles and Goſpels throughout the year.

1. Addreſs.

Unto thee, O Lord, do we lift up our ſouls: Thou, whoſe name alone is Jehovah, the moſt High over all the earth, the true, the living God, the everlaſting King.

2. Adoration.

Thou only haſt Immortality; light is thy garment, darkneſs is thy pavilion; thou art cloathed with honour and majeſty, and thy greatneſs is unſearchable.

3. Confeſſion occaſional, for Vigils, Faſts, and penitential ſeaſons.

O our God, we are aſham'd and bluſh to lift up our faces before thee; for our iniquities are increas'd over our head, and our treſpaſs is grown up into the heavens: yet with thee there is mercy, and a broken ſpirit is thy ſacrifice.

We are, by nature, children of wrath, alienated from the life of God, thro' the ignorance that is in us; and we have made our heart as an adamant. We have ſinn'd, O our almighty Father; we have ſinn'd againſt heaven, and before thee, and are no more worthy to be call'd thy ſons. Wherefore we abhor our ſelves, we bow down our heads, and repent in duſt and aſhes: God be merciful to us ſinners, thro' Jeſus Chriſt our Lord. Amen.

4. Petition and thankſgiving, occaſional for the Sabbath, Lord's-day, Feſtivals, occaſional ſeaſons and exigencies.

Receive us again, O Lord, that thy people may rejoyce in thee: Bleſs us, even us alſo, O our Father: Let thy preſence go with us; ſay unto our ſouls, thou art our ſalvation: Grant us thy peace, and grace to help in every time of need: Sanctify us wholly and preſerve us blameleſs; let the outgoings of the morning and evening praiſe thee: Make us call the Sabbath a delight, and let us be in the ſpirit on thy high and honourable day; remembring that the word was made fleſh, dwelt among us, ſuffer'd, roſe again, aſcended into heaven, and ſent down the Holy Ghoſt the Comforter: remembring thee in all thy Saints, and thy loving-kindneſſes towards us; beſeeching thee to ſupply all our wants, and guide us to thy kingdom, thro' Jeſus Chriſt our Lord. Amen.

Then the Epiſtle and Goſpel. After the Goſpel is mention'd,

Glory be to thee, O Lord.

After the Goſpel is read,

Thanks be to thee, O God.

Then the ſecond apoſtolical Creed, made by the Apoſtles, about 64 years after Chriſt *.

[Note. That which is commonly call'd the Apoſtles Creed, was made above 400 years after Chriſt by uninſpir'd men: that call'd the Nicene, is about the ſame date, and of like compoſition: that call'd of Athanaſius, much later. A particular account ſhall be given of Creeds, in a ſet diſcourſe.]

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* Both this, and the former Creed are for THE Trinity.

I believe in God, the Lord of the Law, and of the Prophets, the maker of the world; not a Being that caus'd himſelf, but without original, and inhabiting light inacceſſible: Not two, three, or manifold, but eternally one only; the ſupreme governor of all things, the all-powerful Being; the God and Father of Chriſt, of one ſon, not of many; the one creator, preſerver, and legiſlator of the ſeveral creatures by Chriſt: who is the only-begotten, the firſt-born of the whole creation; God the Word, and Man, the Mediator between God and Man, the High-prieſt of the Father: who was pleas'd to become man, convers'd without ſin, ſuffer'd, roſe from the dead, and aſcended to him that ſent him.

I believe that God is the cauſe of the judgment, that ſhall be made by Chriſt: the only maker of the one Comforter by Chriſt; the cauſe of the reſurrection, which ſhall be made by Chriſt both of the juſt and unjuſt; the cauſe of the retribution that ſhall be made by Chriſt, and that the ſoul is a being rational, free, and immortal. Amen.

Then give out the following exerciſes or performances of the Oratory, particulariz'd in a written paper, and ſomething deſcanted upon. Then the Pſalmody, with the primitive Gloria Patria, the prayer before ſermon, the ſermon, &c. and the bleſſing.

The grace of our Lord, &c.

THE

Evening Service.

As in the morning: but let the leſſon be taken out of ſome of the moſt beautiful parts of the New Teſtament, or of ſuch writings as were read publickly in the primitive church. After the leſſon, the hymn, and one of the moſt antient creeds, as above.

The Lord be with you.
And with thy ſpirit.

Let us pray.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us:

Then this Apoſtolical Collect.

O God, who art without beginning, and without end, the maker of the whole world by Chriſt, and the provider for it: but before all, his God and Father, the Lord of the Spirit, and the king of intelligible and ſenſible beings, who haſt made the day for the works of light, and the night for the refreſhment of our infirmity: for the day is thine, the night alſo is thine, thou haſt prepared the light and the ſun: Do thou now, O Lord, thou lover of mankind, and fountain of all good, mercifully accept of this our thankſgiving: thou, who haſt carried us through the length of the day, and haſt brought us to the beginning of the night; preſerve us by Chriſt, afford us a peaceable evening, and a night free from ſin, and vouchſafe us everlaſting life, by thy Chriſt, through whom glory, honour, and worſhip be to thee, in the Holy Spirit, for ever. Amen.

A Scripture-Collect of Interceſſion.

Neither pray we for ourſelves alone, but for all men, that thy way may be known upon earth, thy ſaving health unto all nations. Do good in thy pleaſure unto Sion, build thou the walls of Jeruſalem. Let what is wanting be ſet in order, and every plant that is not of thy planting, be rooted up. Come to thy temple, like a refiner's fire, purify the ſons of Levi, and all the ſeed of Iſrael, that they may offer an offering in righteouſneſs pleaſant to thee, as in the days of old: O revive this work in the midſt of the years, in the midſt of the years make it known. Give the king thy judgments, O Lord, and thy righteouſneſs to the King's Son. Bleſs his Royal Highneſs, FREDERIC Prince of Wales, and all the Seed Royal. Make kings nurſing fathers, and Queens nurſing Mothers to thy people. Remember thoſe who ſuffer adverſity, and cauſe thy face to ſhine upon the deſolate. Bleſs and turn the hearts of our enemies; ſhew us all thy mercy, O Lord, and grant us thy ſalvation, through Jeſus Chriſt our Lord. Amen.

Then a Scripture-Collect of Thankſgiving.

O God of all conſolation, and father of mercies, we, who are not worthy the leaſt of them, offer the ſacrifice of praiſe to thee, for thy great goodneſs to thy ſervants, and to all the earth: Thou haſt form'd us for thyſelf, thou holdeſt our ſoul in life, and filleſt us with thy bleſſings: Thou gaveſt thy only-begotten ſon a ranſom for us, to ſeal a covenant of peace, an earneſt of the ſpirit, and a hope of life eternal. O Lord, make us love thee with ſincerity, while we praiſe thee with joyful lips, and honour thee, not only by the offering of thanks, but by the right ordering of our converſation, thro' Jeſus Chriſt our Lord. Amen.

A Scripture-Collect to conclude.

O thou that heareſt prayer, be attent to our ſupplication, and do for us above what we are able to aſk or think: take away the iniquity of our holy things; make us hearken to thy law, that thou may'ſt hearken unto us; let our hearts be preſent with thee, that we may ſtand in our lot, and accept our vows with the incenſe of the angels before thy throne, thro' Jeſus Chriſt our Lord; thro' whom, in the Holy Ghoſt, all honour, glory and dominion be to thee world without end. Amen.

Then the Apoſtolical Bleſſing.

The peace of God be with us all. Amen.

HOMILY

ON

The Primitive Euchariſt.

BRITISH MUSEUM

ACTS ii. 42.

They continued ſtedfaſtly in the apoſtles doctrine, and fellowſhip; in breaking of bread, and in prayers.

IT is the teſt and ſtandard of chriſtianity to continue in the doctrine and fellowſhip of the apoſtles, as members of the ſame ſpiritual body, under Chriſt our head; and this is particularly to be ſhewn in public worſhip, and the adminiſtration of the holy Euchariſt. The authority and decrees of any particular church, or ſociety of chriſtians, if they oppoſe the apoſtolical rule, are antichriſtian; and therefore every chriſtian is bound vigorouſly to withſtand ſuch deviations, and to procure the reformation of them to that firſt, and only ſtandard.

This is the avow'd principle of the church of England, in her homilies, on the ſubject of the ſacrament. Her words are theſe:

"But before all things, this we muſt be ſure of eſpecially, that this ſupper be in ſuch wiſe done and miniſter'd, as our Lord and Saviour did, and commanded it to be done; as his holy apoſtles us'd it, and as the good fathers in the primitive church frequented it."

They therefore, who do and miniſter not this ſacrament as our Lord and ſaviour did and commanded it to be done, and as the apoſtles and primitive fathers frequented it, before all things, before all other rules or uſages whatever, contradict the declar'd principles of the Engliſh church; and ſince they make it different from the firſt inſtitution, they make it no ſacrament, no euchariſt at all; ſince all its nature, eſſence, and obligation, depends entirely and only on its inſtitution: The complicated ſin, the apoſtaſy, the danger and ill conſequences of ſwerving from that inſtitution, are obvious to every ſerious enquirer.

The propoſition therefore I ſhall go upon ſhall be to trace, what was the inſtituted matter and the primitive form, of the euchariſt, proving it none at all, if they be alter'd.

The firſt part of the inſtituted matter of the euchariſt is bread: The Engliſh church ſays, it is ſufficient it be common wheaten bread, but the beſt and fineſt that can be gotten: but this is not as our Lord did and commanded it, nor as the apoſtles us'd it, and the primitive fathers frequented it, according to her declaration of her own duty; for our Lord did, and by ſaying, Do this, commanded it to be done with unleaven'd bread; ſince only that was, or could be us'd, at the paſſover, part of whoſe concluding cuſtoms it is on all hands agreed he perpetuated in this ſacrament.

Chriſt ate the paſſover at this time with his diſciples, the evening (as it is calculated) before that evening, when the reſt of the Jews ate it, becauſe on the day following, he, our paſſover was to be ſacrific'd for us: He put an end to the ceremony of the paſchal lamb the night before he was to be ſlain as our paſchal lamb a propitiation for our ſins: but he then perform'd that rite, he eat the paſſover, and the paſſover could not be eaten with leaven'd bread, for that would not have been, but been contrary to, the paſſover. Compare Exod. 12. 19. with Matth. 26. 17. Mark 14. 12. Luke 22. 7.

The apoſtles us'd unleaven'd bread; for otherwiſe the argument of St. Paul would have been abſurd, where he ſays, Chriſt our paſſover is ſacrific'd for us, therefore let us keep the feaſt, not with the old leaven, neither with the leaven of malice and wickedneſs but with the unleaven'd bread of ſincerity and truth. Here, if leaven'd bread had been us'd, the apoſtle could not have alluded juſtly to unleaven'd bread, as a figure of that freedom from the old leaven, and from that of malice and wickedneſs, which ſtill was to be ſhewn in the chriſtian paſſover, and which was the reaſon why unleaven'd bread was to be continu'd as an emblem of truth, ſincerity, love, innocence, ſimplicity, and other chriſtian graces, apart from the evil mixture and ferments of the oppoſite qualities.

Salt, yeaſt, dough preſerv'd to a ſtaleneſs, and the like, put into bread, are a leaven.

The leaven is not a quality, but a ſubſtance added to the bread, that gives a ſeaſoning, a ferment to the whole maſs; which, for this purpoſe, ought to be only flour and water, to ſhew, as St. Paul ſays, the ſincerity and truth, the ſimplicity of a good chriſtian, by thoſe ſimple unfermented elements, with which he ſpeaks of keeping the feaſt: He appeals to their ſenſes, what men they ought to be, and what bad alloy they ought to avoid, by telling them the unleaven'd bread ſhould be look'd upon as a ſymbol of their ſincerity; ſo that leaven'd bread muſt be the contrary, an emblem of falſhood, inſincerity, malice, wickedneſs, and the old leaven; and this is the caſe of thoſe communions that uſe it: Beſides, that the putting in what will leaven the bread, adds to the inſtituted matter of the ſacrament.

This text refers to ſome real, ſubſtantial bread, then uſ'd in the chriſtian paſſover, if it does not refer to any real bread, it does not refer to the ſacrament at all, but as ſome interpret it, only to the ſincerity of the mind, with which we are to keep the feaſt: and this, I am inform'd, is the notion of ſome of the people call'd Quakers, who hold that the truth and righteouſneſs of the mind is all the ſacrament, and the external ordinance is not neceſſary. They ſay, the feaſt is all ſpiritual, and that it is a feaſt of that kind, in which nothing is to be eaten. But that is falſe in fact; for this ſacrament was order'd by Chriſt to be eaten, and drank, in remembrance of him; his apoſtles did ſo eat and drink it, and ſo has the church in all ages. St. Paul implies here a real material ſacrament, and ſubſtantial bread: ſo that they, who allow a real ſacrament, and the uſe of any bread at all in it, are bound, by this text, to uſe unleaven'd bread: and I believe, that if a Quaker us'd any material euchariſt, he would think himſelf oblig'd to uſe unleaven'd bread, was he once convinc'd that was the bread us'd by Chriſt, his apoſtles, and the primitive fathers, and ſo enjoin'd to be continu'd.

I have heard from a member of the reformed church of France, that Geneva her ſelf us'd unleaven'd bread many years after her firſt reformation; but alter'd that cuſtom, in compliance with the French church. The primitive fathers, and churches, always us'd unleaven'd bread in the euchariſt, doing this, as Chriſt did it at his paſſover: Had they us'd other bread, the change would have been mention'd; but it was ſo known a thing, that, I hear, even the Armenians, who did not uſe mix'd wine, yet ever us'd unleaven'd bread: this may be enquir'd: but as it is certainly what our Lord did, the uſe of any other is therefore contrary to the doctrine of the Engliſh church, and as it varies, in this reſpect, from the inſtituted matter of the ſacrament, which is obligatory; it is therefore no ſacrament at all.

If the inſtituted matter of it, as far as it is to be found out, is not obligatory, if THAT be not eſſential, it will follow, that any other matter may be equally us'd; for what rule have we at laſt but the inſtitution it ſelf? If there be any other rule, every man has an equal right to make his own rule, and uſe any thing for a ſacrament: If that be wrong, there muſt be ſome one rule binding all men, and that can be only the inſtitution; part of this was unleaven'd bread, and leaven'd bread was not uſ'd in this rite by Chriſt, by the apoſtles, by the primitive church, nor, to this day, does the generality of the chriſtian church uſe it; only ſome communions, who, in this point, are antichriſtian, and make it no ſacrament.

The other part of the inſtituted matter of the euchariſt is that wine, which Chriſt and the Jews uſ'd at the paſſover; that wine, which the apoſtles, and from them the primitive church, thought themſelves oblig'd to make uſe of, and which therefore the church of England declares her ſelf oblig'd to uſe, if ſhe knows her own principles, or will be bound by her own declaration: but if a church thinks one thing, and ſays, or acts another, well may thoſe that belong to her be juſtify'd in all the inſincerity and equivocation imaginable.

Now it is poſſible to trace what this wine was, in a great meaſure, which our Lord uſ'd in his ſacrament: It was that wine, which the Jews uſually drank after their paſſover, and was, by the accounts of their own writers, always mix'd with water. In this the apoſtolical and primitive writers agree: this was the practice of all the antient liturgies, and therefore this is obligatory on the Engliſh church, by her own confeſſion.

Chriſt himſelf calls it the fruit of the vine: The Jews, who beſt underſtood their own expreſſions, declare that the phraſe, fruit of the vine, means wine and water, in oppoſition to the fruit of the tree, which is meant by them to be wine only. This appears in the Gemara and the Miſhna of the Jews: ſo that the wine and water are in the ſcripture; for the fruit of the vine is wine and water. οἶνος, in Plutarch upon health, is mix'd wine; and, like the word Wine it ſelf, in Engliſh, and other tongues, is entirely determin'd by the fact, to mean either mix'd or pure wine.

St. Paul calls the ſacramental cup, the cup of bleſſing, or benediction; and the Jews agree, that it is not the cup of bleſſing, that is, is not to be bleſs'd, till it is mix'd with water. See Lightfoot's Hor. Hebr. in 1 Cor. 11. 25.

Chriſt calls the cup, Mat. 26. 28. his blood of the new covenant; therefore it muſt be mix'd with water, becauſe the blood of the old covenant was mix'd with water, and yet at the ſame time call'd only blood, as this is call'd only wine, tho' it was wine and water, Heb. 9. 19. Types and accompliſhments ought to agree; the blood and water of the old covenant was a type of the wine and water of the new.

St. Paul ſays, 1 Cor. 11. 26. that we ſhew forth the Lord's death till he come, by drinking this cup. His death upon the croſs was prov'd by the iſſuing of the blood and water from his ſide, on its being pierc'd by the ſoldier: This reality of his death muſt be therefore ſhewn by the wine and water. St. John who ſaw the blood aud water flow from his ſide, and is more particular on that circumſtance than the other evangeliſts, John 19. 34. declares in his epiſtles, 1 Joh. 5. 6.

5. 6. This is he that came by water and blood, not by water only, but by water and blood. And v. 8. Three bear witneſs on earth, the ſpirit, the water, and the blood. So that, to take away the water, is to take away one of Chriſt's witneſſes upon earth; whereas what God hath joined together, man ought not to put aſunder. Even they, who explain'd the blood and water of baptiſm and the Lord's ſupper, yet always aſſerted and practis'd the mix'd cup in the ſacrament.

Prov. 9. 5. Wiſdom, which is interpreted of the λόγος, or the ſon of God, the Word or Wiſdom of the Father, makes an invitation, Come, eat of my bread, and drink of the wine that I have mingled. Cyprian, in his epiſtle to Cecilian, applies this text as a prophecy of the mix'd cup in the ſacrament. Dr. Hammond, Vol. 4. p. 452. Lond. 1683. owns it to be a prophecy of the ſacrament; and if ſo, he muſt have own'd it a prophecy of the mixture. Diodati, a divine of Geneva, upon the place, interprets it of the ſacrament, as do moſt antient and modern divines: but if it means the ſacrament, it points at the mixture, Drink of the wine that I have mingled. And our Lord's command, Do this, enjoins the mixture, as he mingled it; not to do this therefore, is to diſobey him, and alter, that is, annul his ſacrament.

One conſtruction of the mixture was to ſignify, by the water, the human; and by the wine, the divine nature of Chriſt join'd together. The Armenians, very early, are ſaid to have deny'd that conjunction, and therefore to have us'd wine only: but from the beginning it was not ſo; and they were condemn'd by a general council, and by the whole church: Conſequently all the modern churches, who uſe the wine only, lye under that anathema, as repreſenting the myſtery imperfectly, and innovating on what has been deliver'd; in which all the antient liturgies, writers, and councils agree, as receiv'd by them from Chriſt and his apoſtles.

The mixture was not founded on the nature of the climate only, where it was firſt appointed, for all the antient chriſtians us'd it in the colder climates; as in France, and in the more northern parts.

The liturgies of St. James, St. Clement, St. Mark, St. Baſil, Neſtorius, Severus; the Ethiopic liturgy, that of the Gallican, and the Britiſh churches (before the Roman Miſſal was here receiv'd;) thoſe of Afric and Spain, as appears by the Moſarabic liturgy, &c. expreſs the cup to be mingled by Chriſt and his apoſtles: Nor is there one antient liturgy, council, or father, (except the Armenian, who excluded the water above 400 years after Chriſt, and by that very excluſion confirm'd the former practice) that does not atteſt the doctrine of the mix'd cup.

Juſtin Martyr, 50 years after the death of St. John, which is early enough to vouch an apoſtolical doctrine, mentions the mixture as from Chriſt himſelf: Ireneus, Clement of Alexandria, Cyprian, Cyril of Jeruſalem do the ſame: the * mixture was ſo fundamental a thing, that ſome us'd water only

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* As the Ebionites, Epiph. Her. 30. and the Aquarii, againſt whom Cyprian wrote, 63. Ep. ad Cecil. To uſe water only was then judg'd heretical, as it is to uſe only wine.

in the ſacrament. In ſhort, the evidences are ſo numerous and weighty on this head, that if they be not receiv'd, the evidences of the New Teſtament muſt not be receiv'd, and to deny them tends directly to aboliſh chriſtianity.

This is the firſt charge, that to celebrate the euchariſt without unleaven'd bread, and wine mix'd with water, is to depart from the inſtituted matter, which is eſſential to the ſacrament, and therefore to deſtroy it. This original inſtitution was the rule to the apoſtles, and all chriſtians, before the books of the New Teſtament were written: ſo that it is falſe, that the ſcripture always was the only rule in this matter; there were many years of the church, when it had no New Teſtament, as we have it; for no books of it were penn'd, till ſome years after the aſcenſion: but they celebrated the euchariſt as Chriſt did it, and the inſtitution was to them, as it ſhou'd be to us, the rule of it.

As there are two eſſential parts of the euchariſt, the matter, and the form, the former has been ſhewn, the latter is our next conſideration.

The form of Chriſt was, to take the elements, to bleſs, to give thanks, or to bleſs with thankſgiving; to communicate them to his diſciples, and command them to do the like in remembrance of him, &c. This is obvious in the Goſpels; and the nearer the celebration comes, in every circumſtance whatever, to his practice at the firſt appointment of it, it is more perfect, and moſt truly the chriſtian ſacrifice.

But ſince the Engliſh church appeals to the primitive form of the euchariſt, it is proper to ſee what that form was. And that can be no otherways ſeen, but by looking into all the moſt antient ſchemes, and methods of adminiſtring it: If theſe, at different times and places, neareſt the time and place of the inſtitution, made by perſons who had the beſt opportunity to know it, and whoſe truth in reporting it be not queſtion'd, by their being allow'd good evidences of other points, and of the New Teſtament it ſelf: if theſe agree in any regular form of doing it, and that agreement be farther atteſted by the writers in or near their reſpective times; ſuch agreement, and none elſe, is the primitive rule of the euchariſt; and if the Engliſh church departs from it, ſhe contradicts her ſelf; for ſhe declares the primitive form before all things eſſential: and no church, or evidence, that is deliberately inconſiſtent with its own teſtimony, is in any reſpect whatever, by the rules of right, of law, and of reaſon, to be believ'd, having forfeited its credit, or right to be believ'd, by ſuch inconſiſtency.

The queſtions about the time, the authors, the authentickneſs, the alterations, the interpolations, &c. of theſe antient liturgies are no more than muſt be apply'd to the books of the New Teſtament themſelves, to our creeds, and all antient writings: If they concur in certain points the moſt conſiderable, and be atteſted by ſuch vouchers as are admitted good vouchers, in our taking our Scripture it ſelf from them, they are juſt evidences of the primitive euchariſt, on the avow'd principles of every chriſtian. So that their teſt is, if any objection be made to them, let the ſame objection be apply'd, in the ſame force, to other writings which we do receive, and let all ſtand or fall by the iſſue of the trial.

The principal of theſe antient liturgies are thoſe of Clement, James, Mark, Chryſoſtom, Baſil, Neſtorius, Severus, the Gothic, Gallican, Ethiopic, Mozarabic, all us'd where the Roman was not receiv'd; beſides others collected by Renaudot, &c.

If any modern liturgies, or ways of giving the ſacrament, be compar'd with the conſent of theſe liturgies, they have leſs authority, as leſs antient and apoſtolical, leſs primitive and univerſal, leſs agreeing, leſs anthentic; ſo that the ſcale of the queſtion will every way turn in favour of the oldeſt methods; and this is the declar'd principle of the Engliſh Church.

The main points in which all theſe liturgies concur, and which therefore are the undoubted primitive form of the euchariſt, are the euchariſtic thankſgiving (like our Saviour's giving thanks, from whence it is called the euchariſt, and the omiſſion of which makes it therefore no euchariſt at all) the oblation of the elements to God; the invocation for the deſcent of the Holy Ghoſt to make them the body and blood of Chriſt, (which, as the Church of England ſays, are verily and indeed taken by the faithful in the Lord's ſupper;) the prayer for the whole ſtate of Chriſt's church; that for the worthy partaking of the ſacrament, the pardon of ſin, and humble acceſs, the ἅγια ἁγίοις, and the diſtribution.

Theſe are the main points, in order, in which theſe liturgies agree; and either this is the primitive apoſtolical form, or we have no ſuch form in the chriſtian world. It is, in it ſelf, the moſt auguſt, the moſt elevated, the moſt heavenly and reaſonable ſervice, the moſt noble act of devotion, that can be paid to the ſupreme Being by chriſtians: to deviate from this model ſhould produce a reflexion, that ſhould make not only a teacher of righteouſneſs, but a follower of him, bluſh and tremble from his inmoſt ſoul: for, as no plan but this can be true, ſo none but this can be beautiful.

As this form of the ſacrament is ſeal'd by all antiquity, ſo it has the approbation of many learned and worthy divines of the Engliſh, as well as foreign churches, and the late controverſies have demonſtrated it ſo fully, that nothing farther can be added in its behalf. The preſent communion-office of the church of England, which entirely departs from it, was alter'd from a model of this kind by parliament without a convocation, to pleaſe Calvin and his friends at a political juncture; whereas the keeping or reſtoring this form would be moſt likely to gain over both the diſſenters and the Roman-catholicks; for all would chuſe a primitive method, were all convinc'd which was that method: and accordingly this agreement with the antient church has been, and is the wiſh of the moſt learned and ſerious men ever ſince the reformation. Allow me, as a ſpecimen, to bring ſome inſtances of this tendency.

Dr. Hammond, in his practical catechiſm, has given this direction.

If, ſays he, the particular church wherein I was baptis'd, ſhou'd fall from its own ſtedfaſtneſs, and by authority or law ſhall ſet up that, which is contrary to the doctrine or practice of the univerſal church of the firſt or pureſt times; then, it being certain, that the greater authority muſt be preferr'd before the leſſer, and that next the ſcripture, the church of the firſt and pureſt times (eſpecily when the ſubſequent ages do alſo accord with that for many hundreds of years) is the greateſt authority, it follows, that I ought to pay my obedience and ſubmiſſion to the univerſal apoſtolical church, and not to the particular wherein I live; ſo far, as that I am to retain that univerſal and apoſtolical doctrine, not the novel, corrupt, and particular doctrine, nor in any caſe act contrary to the former.

If for this you ſhou'd be cenſur'd, Dr. Hammond goes on, you cannot be excommunicated by that cenſure from the univerſal church of the apoſtles, but rather, by this means, ſo much the more firmly united to it: and if you continue conſtant to this doctrine, and maintain the inward communion of charity with all chriſtian churches, ſo far as they are not erroneous, i. e. embracing all that is right in them, and only ſeparating from the wrong (becauſe they will not ſuffer you to join in one, without profeſſing to join in the other) it is no fault to live without any external public communion, like the hermits and perſecuted chriſtians of former times; there being no rent or ſchiſm, but from the church univerſal, from which a particular church may be as well ſchiſmatical, as a private perſon.

And if, proceeds Dr. Hammond, I be by my calling fitted for it, and can prudently hope to plant, or contribute to the planting ſuch an apoſtolical church, where there is none, or to reconcile and reſtore peace between the members of the church univerſal, my endeavour to do ſo is, in this caſe, extremely commendable, and that which God's providence ſeems to direct me to, by what is thus befallen me.

Theſe are the expreſs words of the celebrated and learned Dr. Hammond, in his known and familiar book, call'd, his practical catechiſm; and had he known or foreſeen this preſent inſtitution, he could not have recommended it in more clear and poſitive language.

This is particularly and gloriouſly atteſted by the moſt reverend Dr. Wake, the preſent archbiſhop of Canterbury, in his preface to his tranſlation of the apoſtolical fathers; ſpeaking there of the liturgies that go under the names of St. Peter, St. Mark, St. James, which he obſerv'd were the antient liturgies of the three patriarchal churches, thoſe of Rome, Alexandria, and Jeruſalem, firſt founded, or, at leaſt, govern'd by thoſe firſt preachers of chriſtianity, he adds:

“ It can hardly be doubted, but that thoſe holy apoſtles and evangeliſts did give ſome directions for the adminiſtration of the bleſſed euchariſt in thoſe liturgies, which have been brought down to us under their names, and that thoſe prayers, wherein they all agree in ſenſe at leaſt, if not in words, were firſt preſcrib'd in the ſame, or like terms, by thoſe apoſtles and evangeliſts; nor wou'd it, ſays he, be difficult to make a farther proof of this conjecture from the writings of the antient fathers, if it was needful in this place to inſiſt upon it".

Here we have the atteſtation of the head of the Engliſh church, under his Majeſty, ſolemnly ſubſcribing the primitive euchariſt, and the principles of this inſtitution, in his preface to his tranſlation of the apoſtolical fathers, tho' the communion-office of that church which he governs, contradicts his own ſentiments, by departing from the old liturgies, ſeconded by the antient writers here referr'd to in his own teſtimony.

Dr. Hammond, in his book of hereſy, ſect. 3. again aſſerts, That ſuch as are truly apoſtolical traditions, are equally the matter of chriſtian belief, as apoſtolical writings; a chriſtian being in either caſe equally ſecur'd by the fidelity of the conveyance, that as one is apoſtolical writing, ſo the other is the apoſtles tradition: ſo that, if the practice of any church be different from her doctrine, the latter primitive, the former novel, as in this caſe, it is the duty of all chriſtians to quit ſuch practice, and to obſerve the doctrine.

Mr. Johnſon, a miniſter of the Engliſh church, and once a member of the convocation, in his unbloody ſacrifice, part ii.

pag. 148. ſays, of the form of the antient liturgy, that he is perſuaded, in his own mind, that if we had the words in which St. Peter and St. Paul conſecrated the euchariſt, it wou'd not differ in ſubſtance from it.

Mr. Strype, in his life of archbiſhop Whitgift, pag. 98. aſſures us, that he declar'd the doctrine and religion of the primitive church of the firſt ages was the moſt pure.

Mr. Thorndike, a very learned divine of the Engliſh church, an unbyaſs'd perſon in the preſent caſe, and who liv'd and dy'd but a little after Dr. Hammond, tells us, book 1. chap. 6. p. 35. That whatever the whole church from the beginning hath receiv'd and practis'd for the rule of faith and manners, is evidently true by the ſame reaſon for which we believe the very ſcriptures: and he profeſſes, that unleſs that be admitted, it is impoſſible to make evidence of any common truth receiv'd among chriſtians.

Biſhop Taylor, a perſon of unqueſtion'd character, author of the rules of holy living and dying, and of the life of Chriſt, ſays, in his ductor dubitant. book ii. chap. 3. That if a tradition be from Chriſt and his apoſtles, as certainly as that by which we are told that ſcripture is the word of God, it is of the ſame uſe as the ſcripture is; for the word, which is now written, was firſt deliver'd, that which is now ſcripture was at firſt tradition. He farther ſays, in the ſame book, that when St. Paul affirm'd to the Corinthians, the reſt will I ſet in order when I come; there were ſome things to be ſet in order, which were not in his epiſtles; and biſhop Taylor there reckons among thoſe things, public prayers, and the ſacrament: In theſe, ſays he, the univerſal practice and doctrine of the primitive church is infinitely evident and notorious, and an apt commentary upon the ſcripture.

The eminently learned biſhop Forbes of Scotland affirms, That at the ſuggeſtion and with the counſel of Bucer, and others the moſt antient and pious prayers were by the then biſhops blotted out of the firſt reform'd communion-office, or chang'd into another I know not what form, ſavouring of novelty. But I wiſh, ſays Biſhop Forbes, that church, in that weighty matter, and ſome others, had rather conform'd to the cuſtom of the moſt antient univerſal church, than for the ſake of ſome errors and abuſes, which afterwards crept in by little and little, altogether rejected, and wholly taken it away, to the great ſcandal of almoſt all other chriſtians.

Dr. Grabe, a divine of eminent character, lately deceas'd, never wou'd communicate in any other manner than this now us'd. Bingham, the approv'd author of the antiquities of the chriſtian church, ſides, as far as he had ſearch'd, with this principle. Gerard John Voſſius, a famous foreign divine, owns it primitive in his diſſertations. The great Mr. Mede concurs in it. Renaudot, in his collection of the old liturgies, confirms it to a moral demonſtration. In a controverſy on this head, which was carry'd on ſome years ago, the adverſaries to the primitive euchariſt own the recovery of it to be a deſirable thing, and they have been ſo apparently inferior in the diſpute, that by the conſent of learned men, it now ſtands for the antient ſacrament. There is the ſame teſtimony for it, as there is for the canon of the New Teſtament: They that receive the New Teſtament, muſt receive the antient euchariſt for the ſame reaſon; they that reject the latter, muſt reject the evidence of the goſpel on the ſame arguments. All churches for above 1500 years ever agreed in it, except the Armenian in one circumſtance, which was therefore condemn'd by a general council, and by all other churches. The beſt Engliſh and foreign divines, to this day, agree in it.

Thus I have gone through the chief heads of this argument, relating to the ſacrament: the matter inſtituted by Chriſt, the only primitive form, and the conſent of approv'd modern divines in its favour.

I might add much about the neceſſity, and moral duty of reſtoring this form, in obedience to our Lord's command, Do this: Of the edification, the grace, the ſpiritual comfort, advantage and ſatisfaction it would adminiſter; of the piety and pleaſure of conforming to the primitive communion, and the firſt principles of chriſtianity; of the noble weapons we might draw from thence againſt atheiſm, deiſm, infidelity, and the reigning corruption of ſentiments and manners; of the want and abſence of all thoſe motives in the preſent deſertion of the old faith; of the daily ſpreading of unbelief on this account; of the ſin, impoſture, apoſtacy, dangers, and evil conſequences attending it, &c. But all this will be more ſuitable to a diſtinct practical diſcourſe on this ſubject.

THE

PRIMITIVE

EUCHARIST.

BRITISH MUSEUM

Rubricks.

1. LET the Euchariſt be, if poſſible, celebrated daily, as was the primitive cuſtom.

2. Let the firſt Liturgies be the ſtandard, in all the eſſential parts of it.

3. * In the want of a certain apoſtolical miſſion, let the officiating miniſter perform the function.

4. Let

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* The Miſſion of M. Parker, the firſt reform'd archbiſhop, who made all the Engliſh clergy to this day, was in theſe words, in the ordinal of Edward the VIth. 1552. printed by Edward Whitchurch. This was the ſecond edition of that book; the firſt book of Edward VI. being in 1549.

Take the Holy Ghoſt, and remember, that thou ſtirre up the grace of God, which is in thee, by impoſition of handes; for God hath not geven us the ſpirite of feare, but of power, and love, and of ſoberneſſe.

If this is a blank commiſſion, it neither expreſſes nor implies any ſpiritual epiſcopal power. The act of parliament, 10 Eliz. on this point, confirm'd it to be good in law, which is own'd, but no more: ſo that the diſtinction of clergy and laity, the independence

4. Let the uſe of the ſign of the croſs, the ſplendid veſtment, and other primitive ceremonies, in this, and all publick [illegible], be recommended only, not impoſed.

5. Let the unleaven'd bread, and the veſſels of wine and water be plac'd ready near the altar.

6. After the diſmiſſion, let the miniſter place the gifts and offerings, collected by his aſſiſtants, on the altar: having firſt, in decent order, ſet on it the bread, wine, and water.

7. Let not the language of the firſt liturgies be vary'd, but in ſcripture expreſſions.

8. Let the action be ſolemn, devout, and awful, ſuited to the higheſt act of devotion, that can be paid by man to God the Father, thro' Jeſus Chriſt, in the Holy Spirit.

9. Let the long thankſgiving, &c. be parted into proper collects.

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dence of the church on the ſtate, the indelible character, the apoſtolical ſucceſſion, all clerical pretenſions whatever, are oo. And this was confeſs'd by the alteration of it under Charles II. into theſe words:

Receive the Holy Ghoſt, for the office and work of a biſhop in the church of God, &c.

This was an epiſcopal commiſſion, but was above 100 years too late for the purpoſe: So that ſchiſm, confining of grace to the Peculium, ſetting up altar againſt altar, ſpiritual authority, except what comes from the king and the laws of the realm, &c. are oo. And it is no leſſening, but an honour to the C. Prayer-book to ſay, that its authority is parliamentary.

THE

THE

EUCHARIST.

LET all, but communicants, depart.

Let no one have ought againſt any man.

Let none come in hypocriſy.

Let us enter into the holieſt by the blood of Jeſus, in the new and living way, which he hath conſecrated for us thro' the veil.

Let us ſtand up, to preſent to the Lord our oblations with reverence, and godly fear.

The grace of the Almighty, the love of our Lord Jeſus Chriſt, and the communion of the Holy Ghoſt, be with you all.

Reſp. And with thy ſpirit.

Let us lift up our hearts unto God in the heavens.

Reſp. Unto thee, O Lord, do we lift up our ſouls.

Let us give thanks to the Lord.

Reſp. It is meet and right ſo to do.

The Euchariſtic Act.

I.

Thou art, indeed, worthy, O Lord, to receive glory, honour, and power; for thou art the true God, all-perfect. Thou alone art unbegotten, ſelf-exiſting, ſelf-ſufficient; the ſame yeſterday, to day, and for ever; incomprehenſible, the ſource of being, the eternal one; thou art the all-powerful king, the ſupreme governor; the author of all good, the rock of ages, light and love everlaſting, Jehovah, the God of our fathers, and of thee the whole family in heaven and earth is nam'd, thro' Jeſus Chriſt our Lord. Amen.

2.

Thou, O Lord God omnipotent, didſt create all things out of nothing by thy only-begotten ſon, begotten before all things and all ages, by thy will, thy power and goodneſs. He is God the word, the captain of the Lord's hoſt, and of our ſalvation, the faithful witneſs, the living wiſdom, the angel of thy preſence, the meſſenger of thy great counſel, the apoſtle and high-prieſt of our profeſſion; he is the firſt-begotten from the dead, the miniſter of thy ſanctuary, the firſt-born, and the king of every creature; he is the prince of peace, and our Immanuel, the lamb of God without blemiſh, the choſen prophet, the ſaviour and judge of the world, the author and finiſher of our faith; all praiſe, all glory be to thee, O God, thro' him, our advocate and mediator. Amen.

3.

By him, O thou creator of the ends of the earth, thou doſt alſo preſerve and govern all things; by him thou didſt form the ages,

the

he powers, and the hoſts of heaven; thou didſt ſtretch out the firmament like a pavilion, and make the foundations of the earth to reſt on thy will; by him thou didſt ſet a tabernacle for the ſun; the fair light came forth of thy treaſures, the moon was an ornament in the high places of the Lord, and the ſtars ſhin'd in their watches, and rejoyc'd; all glory be to thee, thro' thy word, Jeſus Chriſt. Amen.

4.

Thou covereſt the ſky with clouds, and cauſeſt it to rain on the wilderneſs: The elements and the ſeaſons, the night and the day, time and chance, life and death, all obey and magnify thee: the fire, the air, the water, are thy ſervants: thou ſetteſt a compaſs on the face of the deep, thou enricheſt the earth with the rivers of God; all that breathe, all that grow, honour thy name, with us, thy handy work, thro' Jeſus Chriſt our Lord. Amen.

5.

For ever exalted be thy glorious majeſty, O God, who didſt create man, the citizen of the world, thy image and glory, a little lower than the angels: thy inſpiration gave him a living ſoul, underſtanding, free-will, ſenſes, ſpeech, and dominion over all things: thou didſt place him in paradiſe, upright with divine law; and when he was diſobedient, thou didſt not ſuffer the work of thy hands to periſh, but didſt predeſtinate us to the

the adoption of children by Jeſus Chriſt: We glorify thee, that all the righteous patriarchs from Seth to Moſes, thy ſervant and friend, ſaw his day, and rejoyc'd. To the race of Jacob thou didſt commit thy oracles, and didſt ſpeak in divers manners to our fathers by the prophets: thou didſt bear witneſs to them by ſigns and wonders, a mighty hand, and a ſtretched-out arm: For all theſe things, glory be to thee, O Lord almighty, God of the ſpirits of all fleſh, the inviſible and eternal king, Thee the everlaſting armies above, thrones, dominions, principalities and powers adore: Before thee the ſix-wing'd ſeraphim cover their faces; thee, dwelling in the light, which none can approach; and with Myriads of angels, and ſpirits made perfect, with all thy people in heaven and earth, they proclaim aloud with immortal Hallelujahs, Holy, Holy, Holy, is the Lord of ſabbath; heaven and earth are full of his glory; bleſſed be the moſt high God for evermore. Amen.

6.

Holy alſo is thy beloved ſon Jeſus, Meſſiah, the Prince, our Lord and God, whom thou didſt raiſe up for us, a plant of renown, the judge of Iſrael. We praiſe thee for the branch of Jeſſe, the mediator of the new covenant, eſtabliſh'd on better promiſes; we bleſs thee for the word made fleſh, who dwelt among us in the form of a ſervant, emptying himſelf of that glory, which he had with thee before the world began: that he was a merciful and faithful high prieſt, to make reconciliation for ſin: he is our great prophet, and ſhepherd of our ſouls. We praiſe thee for all that the man of thy right hand did and ſuffer'd for us; for his perfect doctrine, miracles, and example. Thy wiſdom, the brightneſs of thy glory, became a ranſom for us; a man of ſorrows, and acquainted with grief; ſmitten, bruiſ'd and wounded for our tranſgreſſions, bleeding beneath a crown of thorns, and plow'd with the cruel ſcourge; mock'd and ſpitefully entreated; exceeding ſorrowful, even unto death; and lifted up on the tree, where the iron enter'd into his ſoul. We are aſtoniſh'd at the multitude of thy mercies, praiſing thee for the abaſement, and for the glorifying of thy ſon, his reſurrection, aſcenſion, ſitting at thy right hand, and appearing at thy preſence for us: For theſe unſearchable marvels of thy love, all honour be to thee, O God, thro' the blood of Jeſus Chriſt our redeemer. Amen.

7.

The Inſtitution.

Mindful therefore of what Chriſt endur'd for our ſakes, we give thee thanks, O God almighty, tho' not as we ought, yet as we are able, fulfilling his appointment. For in the ſame night that he was betray'd, he took the bread in his holy and immaculate hands, and looking up to thee, his God and Father, he brake it, and gave it to his diſciples, ſaying, this is the myſtery of the new covenant; take of it, and eat: this is my body, which is broke for many, for the remiſſion of ſins. In like manner alſo he took the cup, and mixed it of wine and water, and ſanctify'd it, and deliver'd it to them, ſaying, Drink ye all of this; for this is my blood, which is ſhed for many, for the remiſſion of ſins: do this in remembrance of me: for as often as ye eat this bread, and drink this cup, ye do ſhew forth my death until I come. Amen.

8.

The Oblation.

Therefore in remembrance of his paſſion, and death, and reſurrection from the dead, and aſcenſion into the heavens, and his future ſecond appearing, wherein he is to come with glory and power to judge the quick and the dead, and to recompenſe to every one according to his works; WE OFFER TO THEE, our king and our God, according to his Conſtitution, this bread, and this cup, giving thee thanks thro' him, that thou haſt thought us worthy to ſtand before thee, and to ſacrifice unto thee. Amen.

9.

The Invocation.

And we beſeech thee, that thou wilt mercifully look down upon theſe gifts, here ſet before thee, O thou God, who ſtandeſt in need of none of our offerings; and do thou accept them to the honour of thy Chriſt; and ſend down thine holy Spirit, the witneſs of the Lord Jeſus his ſufferings, that he may ſhew this bread to be the body of thy Chriſt, and this cup to be the blood of thy Chriſt, that thoſe, who are partakers thereof, may be ſtrengthen'd for piety, may obtain the remiſſion of their ſins, may be deliver'd from the devil and his deceit, may be filled with the Holy Ghoſt, may be made worthy of thy Chriſt, and upon thy reconciliation to them, O Lord Almighty, may obtain eternal life, thro' Jeſus Chriſt thy ſon our ſaviour. Amen.

10.

For the whole church.

We farther pray, and offer unto thee, O God, for thy whole church, ſpread to the ends of the earth, that thou wilt keep it ever ſtedfaſt, and unmoveable; for every ſacred miniſtry rightly dividing the word of truth: We farther pray to thee for me, who am nothing, who offer to thee; for the king, and for all in authority; for all thy ſaints, from the beginning of the world, patriarchs, prophets, apoſtles, martyrs, confeſſors, with all whoſe names thou knoweſt. We farther offer to thee for this people, that thou wilt render them to the praiſe of thy Chriſt, a royal prieſthood, and an holy nation; that thou wilt not permit any amongſt us to become caſtaways. We offer to thee for this

city,

tity, for thoſe who are in ſickneſs, or ſervitude, in baniſhment, or priſon; for thoſe that travel by land or water, that thou, the helper of all men, wilt be their ſupport. We offer to thee for our enemies, for thoſe that are without, that thou wilt pacify and convert them; for the catechumens, the penitents, and thoſe who are vex'd by the adverſary, that thou wilt perfect our faith, accept our repentance, forgive our offences, and deliver us from the evil one. We farther offer to thee for the good temperature of the air, and the fertility of the fruits; that receiving the abundance of thy good things, we may inceſſantly praiſe thee, who giveſt food to all fleſh. We pray and offer to thee, for thoſe who are abſent on a juſt cauſe, that thou wilt keep us all in piety, and gather us together in the kingdom of thy Chriſt; the God of all ſenſible and intelligent nature, our king; that thou wilt preſerve us unſhaken and blameleſs in thy ſight. For to thee belongs all glory, worſhip, and thankſgiving, honour and adoration, the Father, with the Son, in the Holy Ghoſt, thro' all ages. Amen.

The peace of God be with you all.

Reſp. And with thy ſpirit.

II.

The Prayer of Acceſs.

O God, thou art great, and great is thy name; thou art mighty in counſel, and wonderful in working, the God and Father of thy holy child Jeſus our Saviour: Look down upon us, and upon this thy flock, which thou haſt choſen by him, to the glory of thy name: Sanctify our body and ſoul, grant us to be purify'd from all defilement of fleſh and ſpirit, to obtain the myſtic bleſſings now lying before thee: Judge none of us unworthy of them; but be thou our comforter, helper, and protector, thro' thy Chriſt, with whom glory, honour, praiſe, doxology, and euchariſt, be to thee, in the Holy Ghoſt, for ever. Amen.

Holy things for the holy.

Reſp. There is one that is holy, there is one Lord, one Jeſus Chriſt, bleſſed for ever, to the glory of God the Father. Amen. Glory be to God in the higheſt, and on earth, peace, good-will among Men. Hoſanna to the ſon of David; bleſſed be he that cometh in the name of the Lord, being the Lord God, who appear'd to us, Hoſanna in the higheſt.

12.

The Communion.

First, let the miniſter officiating partake; then the other miniſters and aſſiſtants at the altar; then the women, ſuch children (not infants) as the firſt church communicated; then the people, in order, with reverence, without confuſion.

Let the Miniſter give the oblation, ſaying,

The body of Chriſt.

Let him that receives, ſay, Amen.

Let the miniſter, or his aſſiſtant, give the cup, ſaying,

The blood of Chriſt, the cup of life.

Let him that receives, anſwer, Amen.

While the people, &c. receive, let the 33d Pſalm be ſaid or ſung; or the great Hallel, uſually ſung at the cloſe of the paſſover ſupper, and which was ſuppos'd the hymn ſung by Chriſt at the inſtitution of the ſacrament, conſiſting of Pſalms 113, 114, 115, 116, 117, 118.

After all have receiv'd, let what remains be carry'd into the veſtry: and at the end of the Pſalm, let the miniſter ſay,

13.

The Poſt-Communion.

O Lord God almighty, the father of Chriſt, thy bleſſed Son, who heareſt thoſe that call upon thee with uprightneſs, and who knoweſt the ſupplications of thoſe who are ſilent; We thank thee, that thou haſt thought us worthy to partake of thy holy myſteries, which thou haſt beſtow'd upon us, for the entire confirmation of thoſe things we have rightly known, for the preſervation of piety, and for the remiſſion of our offences: for the name of thy Chriſt is called upon us, and we are joined to thee

O thou, that haſt ſeparated us from the communion of the ungodly, unite us with thoſe that are conſecrated to thee in holineſs; confirm us in the truth, by the aſſiſtance of thy holy ſpirit, reveal to us what things we are ignorant of, ſupply what things we are defective in; eſtabliſh us in what we already know; preſerve thy miniſters blameleſs in thy worſhip; keep the kings of the earth in peace, and the rulers in righteouſneſs; the ſeaſons in due order, and the world in an all-powerful providence: pacify the warring nations, convert thoſe who are gone aſtray; preſerve and ſanctify thy people, and gather us all together into thy kingdom of heaven, by Jeſus Chriſt our Lord, with whom glory, honour, and worſhip be to thee, in the Holy Ghoſt, for ever. Amen.

14.

The Benediction.

Receive the bleſſing.

O God almighty, the true God, to whom nothing can be compar'd; who art every where, preſent in all things, and art in nothing, as one of the things themſelves; who art not bounded by place, nor grown old by time; who art not terminated by ages, nor deceiv'd by words: who art not ſubject to generation, and wanteſt no guardian; who art above all corruption, and by nature invariable; who yet art known to all reaſonable natures, and comprehended by thoſe that ſeek after thee with a good mind: the God of Iſrael, and of thy people, which truly ſee, and which have believ'd in Chriſt. Be gracious to me, and hear me, for thy name's ſake: bleſs thoſe who bow down to thee, and grant them the petitions of their hearts, which are for their good, and do not reject any one of them from thy kingdom; but ſanctify, guard, cover, and aſſiſt them; deliver them from the adverſary, and every enemy; keep their habitations, and bleſs their coming-in, and their going-out: For to thee belongs the glory, praiſe, majeſty, worſhip, and adoration, with thy ſon Jeſus, thy Chriſt, in the Holy Ghoſt, from everlaſting, now and for ever. Amen.

Depart in peace.

N. B. This Euchariſt exactly keeps the matter and method of the moſt antient liturgy, altering only the ſtyle, in ſcripture words, where it is alter'd. It is not lawful for any chriſtian to give or take the Euchariſt in a way departing from the moſt antient and authentic matter and method: It may be lawful to illuſtrate it, but to change the original matter and form of the Euchariſt, annihilates the ſacrament. For, by making it to be, what originally it was not, it makes it to be ſomething elſe, and therefore not the Euchariſt.

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CANTUM.